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A
M A N U A L
O F
P R A Y E R S
For the USE of the
S C H O L A R S
O F
WINCHESTER COLLEGE,
And all Other
DEVOUT CHRISTIANS.

To which are added,
T H R E E H Y M N S:
For *Morning, Evening, and Midnight.*

By the Right Reverend Father in GOD,
T H O M A S K E N N, D.D.
Late Lord Bishop of *Bath and Wells.*

T H E T H I R T Y - F I R S T E D I T I O N.

To which is prefixed,
A faithful Account of his Lordship's LIFE.

L O N D O N:
Printed for J. F. and C. RIVINGTON, T. CASLON, B.
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MDCC LXXXI.



THE
L I F E
O F
DR. THOMAS KENN,
Late LORD BISHOP of
BATH AND WELLS.

THIS excellent Prelate was the youngest Son of Thomas Kenn, of Furnival's Inn, a Gentleman descended of an antient and worthy Family; and was born July 1637, at Berkhamstead, in the County of Hertford. He was very young, when he was sent to Winchester School; where he made so great an Improvement in Learning, that he was much sooner than usual elected to New-College, Oxon. At which Place, in the

24th Year of his Age, he took his Degree of Bachelor of Arts, viz. May 3, 1661, and Jan. 21, 1664, he commenced Master of Arts. 'Twas in the Year 1678, before he took his Degree of Bachelor of Divinity; and the Year following commenced Doctor.

In the Year 1666, he was chosen Fellow of Winchester College; and as that Foundation was principally intended to promote a retired and studious Life, it was very suitable to his Inclinations; and he became so famous for the Purity of his Manners, and the Soundness of his Doctrine, as well as for the indefatigable Pains, wherewith he pursued his private Studies, and publick Preaching, that by the latter he brought over many Sectaries, particularly Anabaptists, to the Church of England.

His great Merit soon recommended him to Dr. Morley, Bishop of Winchester, who made him his Domestick Chaplain; and on the Vacancy of the Parsonage of Woodhay in Hampshire, presented him to it: About which Time he published the following excellent Manual of Prayers for the Use of the Winchester Scholars, which has been most deservedly
admired

late Bishop of Bath and Wells. ▼

admired for the noble and pious Strains, for which this excellent Divine was so particularly celebrated. And in the Year 1669, his Lordship, of his own Motion, made him a Prebendary of the Church of Winton; in which Post, his great Parts and Piety recommended him to King Charles II. who made Choice of him to attend the Lord Dartmouth to the Demolition of Tangier; and on his Return, he was constituted his Majesty's Chaplain by the particular Direction of the King himself.

Some time after, he was made Chaplain to the Princess of Orange, then residing in Holland; in whose Favour he stood very high, on Account of his prudent Conduct, and strict Piety: And on his Return to England, his Majesty King Charles II. of his own Accord, without the Interposition of any one, nominated him to the Bishoprick of Bath and Wells, vacant by the Translation of Dr. Mew to the See of Winton; his Majesty being pleased to say on this Occasion, That Dr. Kenn should succeed to the See of Bath and Wells by virtue of his own peculiar Appointment. And accordingly the King himself gave Direction for a

Congé d'Elire to pass the Seals; and he was consecrated Bishop of that Diocese on St. Paul's Day, Anno 1684. And this was the more remarkable, as he had passed some Sights on Mrs. Gwin, one of the King's Mistresses, but just before; having refused her Admittance into his House at Winton, where she was appointed to lodge during the King's Abode in those Parts, the Doctor frankly declaring, That a Woman of ill Repute ought not to be endured in the House of a Clergyman, and especially one who had the Honour to be the King's Chaplain.

In the last Hours of the King's Life, he was a close and constant Attendant on his Majesty, to inspire him with Sentiments of Piety and Patience; and prevailed with the King to order a certain Duchess, who had been his Mistress, to be removed from his Royal Presence; and so effectually represented the Injury his Majesty had done to his Queen, that the King sent for her, and asked her Pardon, a little before he expired.

He was one of the first Projectors of Charity-Schools, which he set on Foot,
in

late Bishop of Bath and Wells. vii

in order to cure the miserable Ignorance of the Common People; and wrote an Exposition of the Church Catechism, calculated for this very End; and he used to say on this Occasion, That he would try if he could not lay a Foundation to make the next Generation better.

*He went frequently to some great Parish, where he would preach twice, and confirm and catechize: And on Sundays, when he dined at Home, he used to have twelve poor Men or Women dine with him in his Hall, to whom he gave comfortable Instruction for their Souls, at the same time that he was feeding their Bodies; and what was left at Dinner, he divided among them, that their Families at Home might partake of the Benefits they received. And as a farther Instance of the Extensiveness of his Charity, having 4000*l.* fallen to him as Bishop of Bath and Wells, arising from a Fine, he gave the greatest Part of it towards the Support of the distressed French Protestants, at that Time expelled their Country for their Religion.*

Although he was firmly attached to the Interest of the Prince on the Throne, which he thought his Duty, as he had sworn

Allegiance to him; yet compassionating the miserable State of the Prisoners for the Duke of Monmouth's Rebellion, in his Diocese of Wells, he daily relieved some Hundreds of them, and likewise prayed with them, in Prison: And so great was the Fame of his Integrity and Piety, that the King never suspected him for those Acts of Charity to his Enemies: And being once accused by the Papists, who had at that time a prevailing Interest at Court, of some free Expressions in a Sermon, by him preached in the Royal Chapel, when the King was absent, and closeted by his Majesty upon it; he with the Freedom and Plainness of a truly primitive Bishop, told the King, That if his Majesty had not neglected his own Duty of being present, his Enemies had not had that Opportunity of accusing him.

Though, as has been said, his Loyalty to his Prince was never questioned; yet he thought he owed so much to his Country, as to make one of the seven Bishops, who made so noble a Stand for the Liberty of the People, against the dispensing Power which the King had just assumed, and was sent to the Tower on

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that

that Occasion; which is a Piece of History too well known to need mentioning here. After he had thus sacrificed the Favour in which he stood with the King, to the Duty he owed to his Religion and Country, he suffered himself to be deprived of all his Preferments, and his Bishoprick, which were his whole Fortune and Estate, rather than offend his Conscience, having some unhappy Scruples about taking the Oaths to King William, which he thought incompatible with those he had taken to King James: And by this Means he was in a manner reduced to receive those charitable Assistances, which he had so liberally dispensed to others, that when his Goods and Effects were sold on his Deprivation, the Whole, excepting his Books, produced but 700 l. for which Sum the Lord Viscount Weymouth allowed him 20 l. per Quarter, and charged it on his own Estate.

But notwithstanding he was so unhappy as not to be able to comply with the Oaths prescribed by the Government after the Revolution; yet, during the whole Time of his Retirement, to the End of his Life, he was never suspected of any

ill Design to disturb the Peace of the Government: And Her late most excellent Majesty Queen Anne was so well satisfied with the Peaceableness of his Behaviour, and his Christian Submission to the Powers in Being, that she graciously conferred on him annually, to the Time of his Death, a particular Bounty; and would say, That his Acceptance and Thanks, which he always dutifully returned her, overpaid the Benefit.

The unaccountable Lengths that many of the Nonjuring Clergy have run, since this good Bishop's Death, even of Unchristianizing the Members of the Established Church, by denying the Efficacy of the Sacraments of Baptism and the Lord's Supper, if dispensed by any other Hands than their own; and of several other strange Tenets, which the very Papists themselves disavow; would have received no Countenance from this Orthodox Prelate, whose steady Principles rendered him equally Proof against Popery and Superstition on one hand, and Enthusiasm and Fanaticism on the other. And this excellent Choice was not owing to the Prevalence of Custom and Education only, nor to his great Extent of Reading,

Reading, and the absolute Mastery he had in all manner of Polemical Studies; but to Experience, and a perfect, (and, if I may so say, personal) Knowledge of the Evil he eschewed, and the Good he embraced: For Anno 1675, the Year of Jubilee, being only Master of Arts, he travelled over all Italy; and used to say, He thanked God for the Opportunity of that Journey; since it had confirmed him more than ever, in the Opinion he always had of the Purity of the Church of England, and the superstitious Fopperies of Popery.

And as an Instance of what we have asserted, with Regard to the late Practices of the Nonjurors; as also of the Uniformity of his Principles, and his great Candour and Moderation; he could not, after his Deprivation, agree with those of the Nonjurors, who were for continuing a Separation, and, of Consequence, for perpetuating a Schism, by private Consecrations among themselves: Whereby he demonstrated, that his declining the Oaths was rather his Misfortune than his Fault; and entirely owing to that Scrupulousness of Conscience, which on every signal Occasion in his Life, had
pre-

preserved to him an irreproachable and unblemished Integrity and Reputation: And from hence we may observe, as I hinted before, to what a Length the furious Passions, and blind Zeal, of some violent Spirits, who have since presided in the Separation, have hurried them: As far beyond the Design and Imaginations of the first Nonjurors (who had the strictest Regard to Honour and Virtue in their Behaviour; and would no more offend their Neighbour's Conscience, than wound their own,) as they exceeded the Bounds of Reason, and of common Discretion and Christianity.

*But to proceed: As a farther Instance, as well of the Scrupulousness of this excellent Prelate's Conscience, as of his Moderation and Charity to Gentlemen differing in Opinion from his own, he answered as follows to a worthy * Prelate, who warmly pressed him to comply with the prescribed Oaths: I question not, said he, but that you, and several others, have taken the Oaths with as good a Conscience as myself shall*

* Dr. Hooper, his old Friend, late Bishop of Bath and Wells, whose Acceptance of that See was principally owing to the Persuasions of Dr. Kenn, after his own Deprivation.

refuse

fuse them ; and sometimes you have almost persuaded me to comply, by the Arguments you have used : But I beg you to urge them no farther ; for should I be persuaded to comply, and after see Reason to repent, you would make me the most miserable Man in the World.

A little before his last Illness, believing his Dissolution approaching, he made his Will, in which the pious Prelate gives this Account of his Religion : As for my Religion, says he, I die in the Holy Catholick and Apostolical Faith, professed by the whole Church before the Disunion of East and West ; more particularly, I die in the Communion of the Church of England, as it stands distinguished from all Papal and Puritan Innovations, and as it adheres to the Doctrines of the Cross.

Being now arrived to the 73d Year of his Age, the pious Prelate began to ripen apace for Glory : He was seized with an Ulcer in his Kidneys ; which making him void bloody Urine, he went to Bristol in the Beginning of the Year 1710, to use the Hot Well. There he tarried till November following, when he went

late Bishop of Bath and Wells. xv
the Order for Burial in the Liturgy of
the Church of England.

This excellent Prelate had an extraordinary Taste for Divine Poetry and Musick, and was very happy in divers Compositions of the former; with a Specimen of which he has presented the Reader, at the latter End of this Tract, in the three excellent Hymns for the three great Divisions of the natural Day, viz. Morning, Evening and Midnight. As for his Works in general, they will be a lasting Monument of his Worth; among which, the ensuing little Tract, written for the Use of a Foundation very dear to him, is far from being the meanest. We shall not attempt to set forth its particular Beauties: And indeed its practical Plainness, and noble Simplicity, have intitled it to the worthy Reception it has met with from all Ages and Degrees; though it must be acknowledged, it was more particularly calculated for the Benefit and Capacities of Youth.

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A
M A N U A L
O F
P R A Y E R S,

For the Use of the SCHOLARS of
WINCHESTER COLLEGE.

An EXHORTATION to Young
PHILOTHEUS.

IF you have any Regard, good *Philothheus*, to your own eternal Happiness, it ought to be your chiefest Care to serve and glorify God. 'Tis for this End, God both made and redeemed you: And two excellent Rules he hath given you in Holy Scripture; by the conscientious

ous Observation of which you will be able, thro' his Grace, to dedicate your tender Years to his Glory.

The one teaches you what you are to do: *Remember now thy Creator in the Days of thy Youth*, Eccl. xii. 1.

The other teaches you what you are to avoid: *Fly youthful Lusts*, that is, all those Sins which are usually incident to young Persons, 2 *Tim.* ii. 22.

You cannot imagine the unspeakable Advantages a pious Youth gains by the Practice of these two Rules; and how many ghostly Dangers that Soul escapes, which is seasoned betimes with the Fear of God, before he is fullied with ill Company; before he hath contracted vicious Habits, which will cost him infinite Pains to unlearn; before his Affections are too far engaged in the World, to be easily recalled; and before the Devil hath got too strong a Hold in him, to be suddenly dispossessed.

O *Philotheus*! do you ask any one old Penitent, What Fruit, what Satisfaction he hath purchased to himself, by all those Pleasures of Sin, which flattered him in his Youth, and of which

he

he is now ashamed! Will he not sadly tell you, he has found them all to be but Vanity, and Vexation of Spirit? How will he befool himself for the many good Opportunities he has lost; and wish a thousand Times, that he were to live over his mis-spent Days again! And how bitterly will he, with *David*, bewail the Sins of his Youth! *Psf. xxv. 7.*

Learn then, good *Philotheus*, by the dear-bought Experience of others, to accustom yourself to bear Christ's Yoke from your Youth; and his Yoke will sit easy on your Neck; for your Duty will grow natural to you by beginning betimes.

Do but consider how welcome a young Convert is to God: It was to young *Samuel*, that God revealed himself, and that at such a Time too, when the Word of God was precious, and very rare; to shew how much God honoured a young Prophet, 1 *Sam. iii. 1.* And you know, that St. *John*, the youngest of all the Disciples, is the only Person of all the Twelve, who was permitted to lean on our Saviour's Bosom at the last Supper, as dearest to him in Affection, and who is emphatically called
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the Disciple *whom Jesus loved*, John xiii. 23. And this is suitable to that gracious Promise, which God hath made to encourage all young Persons to serve him; *I love them that love me, and those that seek me early shall find me*, Prov. viii. 17.

O *Philothous*, let this heavenly Promise excite in you a great Zeal to seek God, and seek him early: For if you do seek, you are sure to find him, he will love you; and you shall reap all the happy Effects of Gods infinite Love, and of an early Piety.

An early Piety! than which nothing will make you a greater Comfort to all your Friends, or a greater Blessing to the very College where you are bred! Nothing will make you more universally esteemed, and beloved by all Men, or more successful in your Studies! And besides that Peace of Conscience, and the Pleasure of Well-doing, you will at present feel, think, if you can, how inconceivable a Joy it will be to you, when in your elder Years you can reflect on your well-spent Time, and the Innocence of your Youth!

Youth! how great a Consolation it will be to you on your Death-Bed, how easy it will render your Account at the great Day of Judgment! and how much a whole Life, spent in God's Service, will increase your Glory in Heaven.

God, of his great Mercy, *Philotheus*, make these and the like Considerations effectual to create holy Resolutions in you; and give you Grace to make good Use of these following Directions, which are designed to teach you to fear the Lord from your Youth, and are suited to your particular Age and Condition, in hopes they may the more affect you. God grant they may! *Amen.*
1 Kings xviii. 12.

Directions in General.

AS soon as ever you awake in the Morning, good *Philotheus*, strive, as much as you can, to keep all worldly Thoughts out of your Mind, till you have presented the First-fruits of the Day to God, which

which will be an excellent Preparative to make you spend the rest of it the better: And therefore be sure to sing the Morning and Evening Hymn in your Chamber devoutly, remembering that the Psalmist, upon happy Experience, assures you, that it is a good Thing to tell of the Loving Kindness of the Lord early in the Morning, and of his Truth in the Night-season, *Psal.* xcii. 1, 2.

When you are ready, look on your Soul as still undress'd, till you have said your Prayers.

Remember that God, under the Law, ordained a Lamb to be offered up to him every Morning and Evening. A Lamb! which is a fit Emblem of Youth and Innocence. Think then that you are to resemble this Lamb, and be sure every Day to offer up yourself a Morning and Evening Sacrifice to God, *Exod.* xxix. 38, 39.

If you are a Commoner, you may say your Prayers in your own Chamber; but if you are a Child, or a Chorister, then, to avoid the Interruptions of the common Chambers, go into the Chapel, between first and second Peal
in

in the Morning Prayers; and say your Evening Prayers, when you go to *Circum.*

Now, that every one may have his Duty proportioned to his Capacity; the best way is to distinguish two Degrees of young Christians in this College; namely, those that are of an Age capable of receiving the Holy Sacrament, and those that are not; and in one of these two Degrees you are to rank yourself.

Directions for the Youngest.

IF you are very young, good *Philothous*, that God's Commands may not seem grievous to you at your first setting out, I shall advise you to no more than your infant Devotion will bear; and that is, to take care to learn your Catechism without Book, and to learn to understand it; for 'tis impossible you can ever perform your Duty, unless you first know what it is; 'tis impossible you can ever go to Heaven, unless you learn the Way thither: And that you may beg God's daily

B

Blessing

Blessing, and his Grace to assist you, learn these two short Prayers by Heart, and say them every Day.

Morning Prayer.

GLORY be to thee, O Lord God, for all the Blessings I daily receive from thee, and for thy particular Preservation and Refreshment of me this Night past.

O Lord, have Mercy upon me, and forgive whatsoever thou hast seen amiss in me this Night; and for the Time to come, give me Grace to fly all youthful Lusts, and to remember thee, my Creator, in the Days of my Youth.

Shower down thy Graces and Blessings on me, and on all my Relations (*on my Father and Mother, on my Brethren and Sisters*) on all my Friends, on all my Governors in this Place, and on my Fellow Scholars, and give thy Angels Charge over us, to protect us all from Sin and Danger.

Lord, bless me in my Learning this Day, that I may every Day grow more fit for thy Service: O pardon my Failings; and do more for me, than I can

ask or think, for the Merits of Jesus, my Saviour, in whose holy Words I sum up all my Wants. *Our Father, which art in Heaven, &c.*

Evening Prayer.

GLory be to Thee, O Lord God, for all the Blessings I daily receive from Thee, and for thy particular Preservation of me this Day.

O Lord, have Mercy upon me, and forgive whatsoever Thou hast seen amiss in me this Day past; and for the Time to come give me Grace to fly all youthful Lusts, and to remember thee, my Creator, in the Days of my Youth.

Lord, receive me and all my Relations, and all that belong to this College, into thy gracious Protection this Night; and send me such seasonable Rest, that I may rise the next Morning more fit for thy Service.

Lord, hear my Prayers, and pardon my Failings, for the Merit of my Blessed Saviour, in whose holy Words I sum up all my Wants. *Our Father, which art in Heaven, &c.*

This, good *Philotheus*, is the lowest Degree of Duty; and it should be your daily Endeavour to improve in your Devotion, as well as in your Learning: And the more effectually to move you to so happy an Improvement, I advise you on *Sundays* and *Holidays* attentively to read over the following Meditation, and to propose to yourself the Holy Child Jesus for your Example.

A Meditation on the Holy Child Jesus.

GLORY be to thee, O Lord Jesus, Glory be to thee, who, when thou wert twelve Years old, didst go up to *Jerusalem* with thy Parents, after the Custom of the Feast, to eat the Passover, and to worship thy Heavenly Father, *Luke ii. 41, 42.*

O Blessed Saviour, give me Grace, like thee, to make Religion my first and chiefest Care, and devoutly to observe all solemn Times, and all holy Rites, which relate to thy Worship.

Glory be to thee, O Lord Jesus, Glory be to thee, who, when thy Parents returned Home, didst stay behind

hind in *Jerusalem*, and after three Days was found of them in the Temple, sitting in the Midst of the Doctors, both hearing them, and asking them Questions.

O blessed Saviour, who in thy very Childhood didst triumph over all the vain Delights of Youth, and wouldst chuse no Place but the Temple to reside in, mortify in me all inordinate Love of sensual Pleasure, which may pervert me from my Duty; raise in me an awful Reverence of thy House, and early Devotion in my Prayers, and a Delight in thy Praises

O blessed Jesu, who didst chuse before all others, the Company of the Doctors, and didst both hear them, and ask them Questions, give me Grace to abhor all lewd Company and all filthy Communication; give me Grace to love wise, and sober, and profitable, and religious Conversation, and to be diligent and inquisitive after Learning, and whatsoever is good.

Glory be to thee, O Lord Jesus, Glory be to thee, who, when thy Father and Mother had sought thee

sorrowing, didst reply to them, *How is it that ye sought me? Wist ye not that I must be about my Father's Business?*

O blessed Jesu, who from thine Infancy didst make it thy whole Employment to do thy Father's Will, kindle in me a forward Zeal for thy Glory, that I may consecrate my Youth to thy Service, and make it the great Business of my Life, to know and fear, to love and obey my Heavenly Father.

Glory be to thee, O Lord Jesus, Glory be to thee, who did at last return Home with thy Parents, and wert subject to them.

O blessed Jesu, give me Grace to honour my Parents and Governors, and readily to obey all their lawful Commands.

Glory be to thee, O Lord Jesus, Glory be to thee, who in those tender Years wert blessed with such Heavenly Wisdom, that all that heard thee were astonished at thy Understanding and Answers, who didst daily increase in this Heavenly Wisdom, and in Favour with God and Man.

O Lord

O Lord Jesus, bless me with all Abilities of Mind and Body, that may make me daily increase in thy Learning; but above all, bless me with Wisdom from above, and give me thy Holy Spirit to assist and enlighten me, that as I grow in Years, I may daily grow in Grace, and in the Knowledge of thee, and in Favour with God and Man, and every Day more and more conformable to thy unfinning and divine Example. *Amen, Lord Jesus, Amen.*

Directions for those that are more grown in Years.

WHEN you have attained to more Knowledge and Proficiency in Grace, and are of an Age capable of receiving the Holy Sacrament, God then expects more from you; and 'tis high Time for you, good *Philothous*, to lengthen your Prayers, and to begin to add some Ejaculations over and above; such as these are, which follow.

Ejaculations at Waking, or Rising.

A Wake, O my Soul, and sing
Praises to God.

Glory be to Thee, O God, for watching over me this Night.

Lord, raise me up, at the last Day,
to Life everlasting.

Morning Prayer.

E Arly in the Morning will I cry
unto thee; Lord, hear my
Prayer.

Glory be to Thee, Lord God Almighty, Glory be to Thee, for renewing thy Mercies to me every Morning; Glory be to Thee, for refreshing me this Night with Sleep, and for preserving me from the Perils of Darkness.

O do away, as the Night, so my Transgressions; scatter my Sins as the Morning Cloud.

Lord, forgive whatever Thou hast seen amiss in me this Night, my——
(Here, if you are conscious to yourself of any Sin committed in the Night, confess it.)

it.) O Father of Mercies, wash me thoroughly from my Wickedness, and cleanse me from my Sin.

And let thy Holy Spirit so prevent, and accompany, and follow me this Day, that I may believe in Thee, and love Thee, and keep thy Commandments, and continue in thy Fear all the Day long.

Lord, make me chaste and temperate, humble and adviseable, diligent in my Studies, obedient to my Superiors, and charitable to all Men.

Lord, deliver me from Sloth and Idleness; from youthful Lusts, and ill Company; from all Dangers bodily and ghostly; and give me Grace to remember Thee, my Creator, in the Days of my Youth.

Bless, and defend, and save the KING, and all the Royal Family, and all Orders of Men amongst us, Ecclesiastical or Civil: Lord, give them all Grace in their several Stations, to be instrumental to thy Glory, and the publick Good.

Together with them, I commend to thy Divine Providence (*my Father and Mother, my Brethren and Sisters*) all my
B 5 Friends.

Friends and Relations, all my Superiors in this Place, and all my Fellow-Scholars: O Lord, vouchsafe us all those Graces and Blessings which Thou knowest to be most suitable for us.

Unto Thee, O my God, do I dedicate this Day, and my whole Life: O do Thou so bless and prosper me in my Studies, that I may every Day grow more fit for thy Service.

Hear me, O Lord, and pardon my Failings, for the Merits of thy Son Jesus, in whose holy Words I sum up all my Wants. *Our Father, which art in Heaven, &c.*

*Directions for reading the Holy
Scripture.*

WHEN you have said your Morning Prayer, good *Philothheus*, you may then go chearfully to your Study, and rely upon the Divine Goodness for a Blessing.

But first, if you have Time, I advise you to read, before second Peal, some short *Psalm*, or Piece of a Chapter

ter out of the Gospel, or Historical Books, because they are the most easy to be understood, remembering the Example of young *Timothy*, who was bred up to know the Holy Scriptures from a Child, 2 *Tim.* iii. 15.

But if you want Time on ordinary Days to read the Scripture, be sure to read somewhat of it on *Sundays* and Holidays, and consider that you have it daily read to you in the Hall before Dinner and Supper, and at Night when you are just going to Bed, that you may close the Day with holy Thoughts; and if you hearken diligently to it when it is read, you do in effect read it yourself.

Now to make your Reading the more profitable to you, begin with one or more of these Ejaculations.

Ejaculations before reading the Holy Scripture.

WHerewithal, Lord, shall a young Man cleanse his Way? Even by ruling himself after thy Word, *Psal.* cxix. 9.

Lord, open my Eyes, that I may see the wonderful Things of thy Law.

O Heavenly Father! I humbly beg thy Holy Spirit so to help me at this Time to read and understand, and to remember and practise thy Word, that it may make me wise to Salvation.

When you are thus prepared, good *Philotheus*, then begin to read, and consider that it is God's most holy Word you read; and that all the while you are reading, God is speaking to you; and therefore read with Attention and Humility, and endeavour, as much as you can, to suit your Affections to the Subject you read.

For Instance; if you read any of God's Commands, they should excite in you a Zeal to keep them.

If you read any of God's Threatenings against Sinners, or his Judgments on them, they should excite in you a Fear to provoke him.

When

When you read any of his gracious Promises, they should encourage and quicken your Obedience.

When you read any of God's Mercies, they should excite you to Thanksgiving.

When you read any great Mystery recorded in Holy Writ, you are to prostrate your Reason to divine Revelation.

And to this Purpose, in the Midst of your Reading, say,

Lord, give me Grace to obey this Command. *Or,*
Lord, deliver me from this Sin; *or,*
this Judgment. *Or,*
Lord, I rely on this good Promise.
Or,
Glory be to Thee, O Lord, for this Mercy. *Or,*
Lord, I believe and adore this Mystery.

Say any of these, according as best agrees with the Subject you read; and when you have read as much as conveniently you can, conclude with one of these Ejaculations.

Eja-

Ejaculations after Reading.

BLESSED be Thou, O Lord; O
 teach me thy Statutes. *Psal.*
 cxix.

Lord, make thy Word a Lanthorn
 unto my Feet, and a Light unto my
 Paths.

Lord, make thy Word my Delight
 and my Counsellor.

Directions for the Day-time.

OPHILOTHEUS, you cannot
 enough thank God for the Or-
 der of the Place you live in;
 where there is so much Care taken to
 make you a good Christian, as well as
 a good Scholar; where you go so fre-
 quently to Prayers every Day in the
 Chapel, and in the School; and sing
 Hymns and Psalms to God so frequent-
 ly in your Chamber, and in the Cha-
 pel, and in the Hall; so that you are in
 a manner brought up in a Perpetuity of
 Prayer.

Be

Be sure, *Philotheus*, that you are accountable to God for all these Opportunities he gives you of serving him; and think how many Blessings for yourself, and for the College, you might obtain, if you prayed to, and praised God rather out of a devout Affection, than merely to comply with the Custom of the Place.

Prayer, good *Philotheus*, is the very Life of a Christian; and therefore we are so frequently commanded to pray without ceasing: Not that we can be always on our Knees, but that we should accustom ourselves to frequent Thoughts of God, that wheresoever we are, he sees us. And when we think on God, we should have always an Ejaculation ready to offer up to him; and by this means we may pray, not only seven Times a Day with *David*, but all the Day long, *Psal.* cxix.

In your reading Holy Scripture, especially in the *Psalms*, you may easily gather these short Sentences which most affect you, for they are most proper for this Use; and when you have learned them without Book, say one
of

of them now-and-then, as they occur to your Mind, or Occasion requires, or as your Devotion prompts you.

But be not troubled, if being otherwise lawfully employed, or if being indisposed, you pass a whole Day without saying any; for to omit them is no Sin: Nor be you scrupulous in what Posture you say them; for they being short Breathings of the Soul to God, require not that Solemnity, as set Prayers do.

Now to give you some Instances of Ejaculatory Prayer, take these following:

At Going-out.

LORD, bless my Going-out, and my Coming-in, from this Time forth for evermore, *Psal.* cxxi. 8.

After a Sin committed.

LORD, be merciful to me, miserable Sinner; and for the Merits of my Saviour, lay not this Sin to my Charge.

After

After any Blessing, or Deliverance.

GLORY be to Thee, O Lord, for this Blessing, *or*, this Deliverance.

Praise the Lord, O my Soul; and all that is within me, praise his Holy Name, *Psal. ciii. 1.*

At giving Alms.

O Lord, who didst not despise the Widow's Mite, accept of this Little I now give to relieve one of thy poor Members, *Mark xii. 42.*

After having done any Good.

NOT unto me, O Lord, not unto me, but unto thy Name, be the Praise, *Psal. cxv. 1.*

In Temptation.

LORD, succour me with thy Grace, that I may overcome this Temptation.

Di-

Directions for the Evening.

Consider, good *Philotheus*, how many that have gone to Bed well over Night, have been found dead the next Morning; and therefore it highly concerns you to take Care to make your Peace with God before you go to sleep.

I advise you therefore towards Night, or when you go *Circum*, to call yourself to an Account how you have spent the Day.

Examine your Thoughts, and Discourses, and Actions, and Recreations, and Devotions, and see what has been amiss in any of them.

Consider what Idleness or Unchastity, what Lying and Stubborness, you have been guilty of; or whether you have had a Quarrel with any of your Fellows; and if you have, be sure to be Friends with him before you say your Prayers.

Again, consider what particular Blessing, or Deliverance, God has vouchsafed you the Day past, that you may
give

give Thanks for it, and then say as follows.

Evening Prayer.

LET my Prayer, O Lord, be set forth in thy Sight as Incense, and the lifting up my Hands be as an Evening Sacrifice, *Psal. cxli. 2.*

Holy, Holy, Holy, Lord God, I miserable Sinner must acknowledge that I have offended Thee this Day, in Thought, Word, and Deed; particularly by —— (*Here mention any Sin you have been guilty of:*) But I fly into the Arms of thy Fatherly Compassion. Lord, for thy Mercies Sake, forgive me: Cleanse me from my Wickedness, and strengthen my Weakness, that I may overcome all the Temptations which daily surround me, and continue constant in my Obedience.

Accept of my humblest Praise and Thanksgiving, O Lord, for all the Goodness Thou hast this Day shewed me; for all the Helps of preventing or restraining Grace Thou hast vouchsafed me; for whatever I have done this Day, which is in any measure acceptable

able to Thee; for whatever Progress I have made in my Study; for thy Preservation of me from all the Miseries and Dangers which frail Mortality is every Moment exposed to; particularly (*Here name any particular Blessing or Deliverance God hath sent you.*)

Praise the Lord, O my Soul, who saveth thy Life from Destruction, and crowneth thee with Mercy and loving Kindness.

O Heavenly Father, to thy Almighty Protection I recommend myself, and all my Relations, and all that belong to this College. O Thou that never slumbereest, nor sleepest, watch over us, to preserve us from Sin and Danger.

Lord, let it be thy good Pleasure to refresh me this Night with such seasonable Rest, that I may rise the next Morning more fit for thy Service. O pardon my Failings, and hear my Prayers, for the Sake of my Blessed Saviour, in whose holy Words I sum up all my Wants. *Our Father, &c.*

Ejacu-

Ejaculations at going to Bed.

LOrd, as I now go to my Bed, I must one Day go to my Grave; O make me wise to consider my latter End.

I will lay me down in Peace, and take my Rest; for it is Thou, Lord, only makest me to dwell in Safety, *Psal.* iv. 8.

Directions for Midnight.

IF you chance to wake in the Night, or can't sleep, beware, *Philotheus*, of idle and unclean Thoughts, which will then be apt to crowd into your Mind; and therefore to arm yourself against them, I advise you to learn *Psalms* cxxx. & cxxxix. by Heart; or treasure up some Ejaculations in your Mind, which will be excellent Matter for your Thoughts to feed on. For Instance,

Ejaculations for the Night.

THOU, Lord, hast granted thy loving Kindness in the Day-time; and in the Night-season will I sing of Thee,
and

and make my Prayer to the God of my Life, *Psal. xlii. 8.*

O Lord, the holy Angels are now before thy Throne in Heaven: They never rest Day or Night from thy Praises; and with them do I now sing Hallelujah, Salvation, and Honour, and Glory, and Power, be unto our God, for ever and ever. *Amen, Amen.* Rev. vii. 15.

Lord, I know Thou wilt one Day call me to give an Account of my Stewardship; but when thou wilt come, I know not, whether at Even, or at Midnight, or at Cock-crowing, or in the Morning, *Mark xiii. 35.*

O do Thou give me Grace to watch, and to pray always, that at thy Coming thou mayst say to me, *Well done, good and faithful Servant, enter thou into the Joy of thy Lord. Amen,* blessed Lord, *Amen.*

But have a care, *Philotheus*, you fix not your Mind too much, neither strive to repeat too many devout Expressions, for fear of hindering your Sleep, and of indisposing yourself for the Duties of the Day following.

Directions

Directions for the Lord's Day.

A Good Christian, *Philotheus*, that takes care to spend every Day well, will take more than ordinary Care to sanctify the Lord's Day, it being the proper Employment of that Day, to attend God's Worship, and to provide for our Souls; and therefore 'tis fit you should add some Petitions to your Morning and Evening Prayer, relating to the solemn Duties of the Day, such as these are which follow.

Before Church-time.

O My God, I humbly beseech thee to prepare my Soul to worship Thee this Day acceptably, with Reverence and godly Fear; fill me with that Fear which works by Love; purify my Heart from all vain, and worldly, or sinful Thoughts; fix my Affections on Things above, all the Day long; and, O Lord, give me Grace to receive thy Word, which I shall hear this Day, into an honest and good Heart, and to bring forth Fruit with Patience, *Luke* viii. 15.

Hear

Hear me, O God, for the Sake of Jesus my Saviour. *Amen, Amen.*

When you come into the Church, or Chapel, not only on the Lord's Day, but on any other Day, use this short preparatory Prayer at your first kneeling down.

In the Church.

O Lord, I humbly beg thy Holy Spirit to help my Infirmities at this Time, and to dispose my Heart to Devotion, that my Prayers and Praises may be acceptable in thy Sight, thro' Jesus Christ my Saviour.

After Church-time.

Glory be to Thee, O Lord God Almighty, Glory be to Thee, who hast permitted me to appear before Thee this Day, and to tread thy Courts.

Lord, pardon all my Failings in thy Service this Day past, the Wanderings, and Coldness, and Indevotion of my Prayers; for the Sake of my Blessed Saviour, have Mercy upon me.



Lord, make me a Doer of thy Word, and not a Hearer only, lest I deceive my Soul, *James i. 22.*

When you are called to Repetition at Night, remember, *Philothheus*, to make some Amends for your negligent Hearing at the Church; and treasure up in your Memory some little Portion of those Instructions you have heard, to direct your Practice.

Directions for the Receiving the Holy Eucharist.

THE Receiving of the Blessed Sacrament, good *Philothheus*, is the most divine and solemn Act of our Religion; and it ought to be the zealous Endeavour of every true Christian, by God's Assistance, to prepare his Soul with the most serious, and most devout Dispositions he possibly can, to approach the Holy Altar: You are therefore to consider what you are to do before Receiving, what in the Time of Receiving, and what after Receiving.

C

Before

Before Receiving.

THE Duties you are to perform before Receiving, are all comprehended in that one Rule which St. *Paul* gives us, 1 Cor. xi. 28. *Let a Man examine himself, and so let him eat of that Bread, and drink of that Cup*; which are in a manner commented on by the Church, in the Exhortation before the Sacrament, which I advise you to read over in your Common-Prayer Book.

To put this Rule in Practice, 'tis your best way, *Philothheus*, at some convenient Time, to withdraw yourself into your Chamber, or into the Chapel, and there to begin to commune with your own Heart, and to call your Sins to Remembrance: But first pray heartily to God for his Grace to assist you.

A Prayer before Examination.

HEAR the Voice of my humble Petition, O Lord, now I cry unto Thee, and lift up my Hands toward thy Mercy-seat.

Behold, Lord, now I am about to
search

search into my own Heart; but, alas, alas! my Heart is deceitful, and desperately wicked; how can I know it? *Jer. xvii. 9.* Thou therefore, that searchest the Heart, and triest the Reins, discover to me all the Evil and Deceits of my own Heart, that I may confess, bewail, and forsake them, and obtain Mercy. Lord, hear me, Lord, help me, for the Merits of Jesus my Saviour. *Amen, Amen.*

Rules to be observed in Examination.

HAVING prayed for God's Assistance, doubt not, *Philotheus*, but he will vouchsafe it you; and to guide you in your Examination the better, observe these following Directions:

When you examine yourself, either by the following Catalogue, or by that in the *Whole Duty of Man*, or by any other, pause a while on every Particular; and if you find yourself not guilty, then say, Glory be to Thee, O Lord, for preserving me from this Sin; and so go on.

When your Conscience answers Guilty, then it will be your best Way, having said, Lord, have Mercy upon me,

me, and forgive me this Sin, to write down that Sin in a Paper, that you may have it ready to confess to God, when your Examination is done.

You are to consider, *Philotheus*, that there are several Degrees of young Penitents; and some are more, some less sinful. For Instance:

Some there are, who either through want of conscientious Parents, or thro' often stifling good Motions, or through Inconstancy, or Heedlessness, or Unadvisedness, or vicious Company, or Ill-nature, or youthful Lusts, and the like, have been from their Infancy very negligent of learning, or at least of practising their Duty.

Again, some there are amongst these, whose Sins are more heinous than ordinary, in regard they are accompanied with several Aggravations; for any Sin is much aggravated, if it be committed knowingly, or deliberately, or frequently; and, more than that, if it be committed obstinately, or presumptuously, or on slight or no Temptations, or against Checks of Conscience, or against Reproofs, or Vows to the contrary;

ry; but most of all, if it be committed so long, and so often, till it becomes habitual, till the Sinner does take Delight in it, or boasts of it, or makes a Mock of it, or tempts others also to commit it. All these, and the like Circumstances, do very much heighten the Guilt of any Sin.

You may easily from hence guess what Progress you have made in Wickedness; and if you find yourself in the Number of any of these, by all means, good *Philotheus*, resolve to repent immediately, and to confess your Sins with all their Aggravations; for be sure of this, that every other Step you run farther from Heaven, every other Hour you continue longer in a sinful Course, makes your Sins the more hard to be mastered, and your Repentance the more difficult.

On the other Side, some there are, tho' I fear but few, who, having been brought up in the Nurture and Admonition of the Lord, have been by the Goodness of God secur'd from violent Temptations, and enormous Sins; who have, like *Josiah*, while they were yet young, sought the Lord, and have in a

great measure kept their Baptismal Vow, and preserved a Sense of their Duty, 2 Chron. xxxiv. 3.

Such as these have fewer Sins to confess, and those Sins less aggravated; and therefore have greater Obligations to magnify God's Mercy than others: But if you are in this Number, have a care of growing careless in your Examination, or of presuming on your own Innocence; for if we say, or think, we have no Sin, we miserably deceive ourselves, 1 John i.

O *Philotheus*, the best of Men, God knows, have very much Evil in them to detest and bewail, and have infinite Need of a Saviour; and therefore let him that thinketh He standeth, take heed lest he fall, 1 Cor. x. 12.

Whatever you do then, be sure to keep your Heart with all Diligence, and pray for constant Supplies of God's Grace; for perhaps the Devil defers his tempting you till you are grown up, and become your own Masters, and have not that Tenderness of offending, or that Awe of Parents, or Superiors, which you now have.

Be not over-scrupulous, *Philotheus*,
either

ither to make yourself guilty of more Sins than really you are, or to reckon up all your Infirmities, or daily Failings, or Sins of Omission, which would render your Examinations endless and impossible; but examine yourself chiefly about your wilful Sins, or Sins of Commission; and know, there be many Sins, even of Commission, that you may doubt whether you have quite forgot; but be not disheartened at it; for Holy *David* hath taught you, that a general Confession of such Sins is enough, when he prays to God to cleanse him from his secret Faults, *Psal.* xix. 12.

That you may gain a true Sense of your Sins, by your Examination, labour to imprint in your Mind awful Apprehensions of the Day of Judgment, and of God the great Judge, in whose Presence you now are; and to raise such Apprehensions, dwell a while on such Meditations as these.

Motives to Examination.

O My Soul, thou art now in the Presence of the great Judge of Heaven and Earth, before whose dreadful

ful Tribunal thou must certainly appear at the Day of Judgment, to give a strict Account of all thy Actions, of every idle Word, and every evil Thought, and thy own Conscience will then be thy Accuser.

Think, O my Soul, think, if thou canst, what unimaginable Horrors will seize an impenitent Sinner, when the last Trump calls him out of the Grave, and the Devils begin to drag him to God's Judgment-seat! What would such a Wretch give to purchase one such Opportunity of Repentance, as God now in great Mercy gives thee? If ever thou hopest to escape those Horrors, O my Soul, make thy Peace with God; judge thyself here, lest thou be condemned hereafter.

The Examination itself

I Adjure thee, O my Soul, in the Presence of the great Judge, who knows all the Secrets of thy Heart; I adjure thee, as thou wilt answer before God's Judgment-seat at the last Day, to tell me;

Does not thy daily Experience teach thee, that thy whole Nature is corrupt,
prone

prone to all that is evil, averse to all that is good?

How hast thou spent thy Time from thy Childhood to this very Moment?

How hast thou kept the solemn Vow of thy Baptism?

What good Duties hast thou omitted?

What Sins hast thou committed?

In particular, what Sin art thou guilty of, more immediately *against God*?

Art thou guilty of any Infidelity, or Atheism, and Distrust in, or Presumption on, or Despair of God's Mercy?

Art thou guilty of wilful Ignorance of God, or of any Idolatry, in worshipping any Creature? Hast thou loved any Thing more than *God*, or fear'd any one above him?

Hast thou been guilty of Hypocrisy in God's Service, or of forsaking God, and of resorting to the Devil, to Witches, or Wizards?

Art thou guilty of repining or murmuring at God's Providence, or of being impatient under his Afflictions, or of being unthankful for his Mer-

cies, or of being disobedient to his Commands, or of being incorrigible unde his Judgments?

When, and in what manner, hast thou been guilty of dishonouring God?

By blasphemous or irreligious Thoughts, or Discourses? or by tamely hearing others blaspheme?

By taking God's most holy Name in vain? or by customary or false Swearing, or by the Breach of any lawful Oath, or solemn Vow?

By any Sacrilege, or irreverent Behaviour in God's House, or mis-spending the Lord's Day? or any Neglect of, or Inattention to God's Word, read or preach'd? or Unprofitableness under the Means of Grace?

Have I dishonoured God by Coldness, and Wanderings, and Indevotion, or Carelessness in my Prayers? or by Weariness in his Service, or by my total Neglect of it? or by unworthy Communicating?

By Impenitence, or putting off the evil Day, or superficial and partial Repentances, or frequent Relapses, or resisting the good Motions of God's Spirit?

By

By abetting any Schism, or Herefy, or Profaneness?

O my Soul, what Sins art thou guilty of more immediately *against thyself*?

Art thou guilty of Pride, either of thy Cloaths, or of thy Estate, or of thy Credit, or of thy Parts, or of thy own Holiness? or of boasting of thy own good Deeds, or of commending thyself, or of being greedy of Praise, or of performing good Duties to gain Applause, or of committing Sin to avoid Reproach of Men?

Hast thou been immoderately greedy of Riches, or of sensual Pleasures? or guilty of Peevishness, or of too violent, or too lasting Fits of Anger, or of Inconstancy, or of Inconsideration, or of Discontentedness with thy Condition?

Hast thou been guilty of mis-spending thy Time, or of Negligence in resisting Temptations, or of not improving those Opportunities of Learning and Piety, which God gives thee in this Place; or of abusing thy natural Parts to Sin?

Hast thou been guilty of any Intemperance in Eating, or in Drinking, or in Sleeping, or in Recreations, spending too much Time on them, or being too greedy after them?

Hast thou been guilty of Idleness, or of downright Drunkenness, or of laughing at it in others?

Hast thou been guilty of any Uncleaness of the Eye, or of the Hand, or of the Fancy, of any Lasciviousness, or Lust, or Fornication, or Adultery? or hast thou taken Delight in lewd Company, or in vicious or unchaste Songs, or Stories, or Expressions?

O my Soul, what Sins art thou guilty of more immediately *against thy Neighbour*?

How, when, where, against whom hast thou been guilty of any Injury, or Injustice, or Oppression, or Breach of Trust, or Promise, or of any Fraud, or Theft, or Flattery, or Diffimulation, or Treachery, or Lying, or of giving any unjust Scandal?

How, when, where, against whom hast thou been guilty of any ill Language, or Detraction, or Slander, or Tale-

Tale-bearing, or rash Censuring, or Back-biting, or of Contemning, or Scoffing at thy Neighbour, either for his Infirmities, or for his being religious?

How, when, where, against whom hast thou been guilty of any Contentiousness, or Spite, or Revenge, or of delighting causlessly to grieve thy Neighbour, or of Railing, or of actually hurting him, or of murdering him in thy Mind, by ill Wishes or Curses? Hast thou been guilty of bitter Imprecations, or bearing false Witness, or Covetousness of any Thing he possesses?

Hast thou been guilty of Unthankfulness to those that have done thee Good, or have reproved thee? or of Uncharitableness to the Poor, or to any Christian in Distress? or of any Unnaturalness to any of thy Relations? or of any Evil-speaking, or Disrespect, or Stubbornness against any of thy Governors, either Civil or Ecclesiastical? or, in particular, against thy Parents, or Superiors in this Place? or of any wilful Disobedience to the law--

lawful Commands of all or either of them?

Hast thou tempted any other to sin, by Connivance, or Encouragement, or Command, or Persuasion, and mightily increas'd thy own Guilt, by furthering the Damnation of thy Brother?

In case, *Philotheus*, you do find this Examination too difficult for you, or are afraid you shall not rightly perform it, or meet with any Scruples or Troubles of Conscience in the Practice of it, I then advise you, as the Church does, to go to one of your Superiors in this Place, to be your spiritual Guide; and be not ashamed to unburthen your Soul freely to him, that, besides his ghostly Counsel, you may receive the Benefit of Absolution: For, though Confession of our Sins to God is only Matter of Duty, and absolutely necessary, yet Confession to our spiritual Guide also is, by many devout Souls, found to be very advantageous to true Repentance.

If upon your Examination, *Philotheus*, you find you have any way wronged
your.

your Neighbour, resolve upon the first Opportunity to make him some suitable Satisfaction, and to ask his Forgiveness; for you are first to be reconciled to your Brother, before you come to the Altar to offer your Gift, *Matt. v. 24.*

If you are guilty of tempting any other to sin, ask God's Pardon for him as well as yourself; and, if you have any Opportunity to do it, exhort him to Repentance.

But if any have wronged you, forgive the Injury presently; for you beg Forgiveness of God on this very Condition, that you yourself forgive your Brother.

This Examination of yourself, *Philothheus*, I suppose will be Task enough for you at one Time; and therefore, that you may not tire yourself, you may conclude with this short Prayer.

A Prayer after Examination.

O LORD God, I have now, by thy Assistance, consider'd my own evil Ways: O Thou, who only knowest the Heart, and who only canst change it, create in me such a broken
and

and contrite Heart, which thou hast promised not to despise, and so deep a Sense of my own Sin and Misery, that my Repentance may bear some Proportion to my Guilt. O my God, pardon all my Failings, and perfect that good Work Thou hast begun in me, for the Merits of Jesus my Saviour, in whose holy Words I sum up all my Wants. *Our Father, &c.*

At the very next Opportunity of retiring you can get, resolve, good *Philotheus*, with the Prodigal, to return to your Heavenly Father, and humbly to beg Forgiveness, and having brought your Catalogue of Sins with you, kneel down, and with the lowest Prostration of Soul and Body, make your Confession to God of your Sins, and of their Aggravations.

A Form of Confession.

O Thou great Judge of Heaven and Earth, before whose glorious Majesty even the good Angels, who never sinned, fall prostrate, and tremble:

With that Debasement and Dread ought I to appear before thy awful
Pre-

Presence, who am but Dust and Ashes, and, which is infinitely worse, a miserable wretched Sinner!

Holy, Holy, Holy Lord God Almighty, Thou art of purer Eyes than to behold Evil with the least Approbation: The Way of the Wicked, and the Sacrifice of the Wicked, is an Abomination to thee, *Prov. xv. 8.*

Woe, is me then, O Lord, woe is me! for I have inclined unto Wickedness with my Heart; but for the Sake of thy well-beloved Son, cast not out my Prayer, nor turn thy Mercy from me, *Psal. lxvi. 20.*

Miserable Wretch that I am! I have gone astray from the very Womb; I was shapen in Wickedness, and in Sin did my Mother conceive me: Who can bring a clean Thing out of an unclean? What is Man then, O God, that he should be clean; or he that is born of a Woman, that he should be righteous?

Thou, Lord, puttest no Trust in thy Saints, and the Heavens are not clean in thy Sight, and the very Angels thou chargest with Folly, *Job iv. 18.*

How

How much more abominable, then, and filthy am I, who daily drink Iniquity like Water?

Lord, pity, and cleanse, and forgive, and save me, for thy Mercies sake.

I know, O God, that in my Flesh dwelleth no good Thing! for when I would do Good, Evil is present with me; for I see a Law in my Members warring against the Law of my Mind, and bringing me into Captivity to the Law of Sin, *Rom. vii.*

Lord, have Mercy upon me, and deliver me from this Body of Death, from this Tyranny of Sin.

Alas, alas! my whole Nature is corrupt, infinitely prone to all Evil, and averse to all that is Good; my Understanding is full of Ignorance and Error; my Will is perverse; my Memory tenacious of all Things that may pollute me, and forgetful of my Duty; my Passions are inordinate, my Senses the Inlets of all Impurity; and I have abused all my Faculties: I am unclean, unclean!

Lord, pity, and cleanse, and forgive, and save me, for thy Mercies sake.

O Lord

O Lord God, how have I through my whole Life violated the solemn Vow I made to Thee in my Baptism, by eagerly pursuing the Vanities of this wicked World, by easily yeilding to the Temptations of the Devil, by greedily indulging my own carnal Desires and Lusts, by a fruitless and dead Faith, and by Disobedience to thy holy Will and Commands!

Father, I have sinned against Heaven, and in thy Sight, and am no more worthy to be called thy Son.

I have sinned, O Lord God, I have sinned *against thee*, by—

(Here confess out of your Paper the Sins which you have committed more immediately against God, with the Aggravations that accompany them: For Instance,

Lord, I have committed this Sin, or these Sins frequently, against Checks of Conscience, &c. *and then add*)

Father, I have sinned against Heaven, and in thy Sight, and am no more worthy to be called thy Son: O pity, and cleanse, and forgive, and save me, for their Mercies sake.

I have

I have sinned, O Lord God, I have sinned *against Thee, and against my own self*, by—

(Here confess the Sins you have committed more immediately against yourself, with their Aggravations, &c. and say as before)

Father, I have sinned against Heaven, &c.

I have sinned, O Lord God, I have sinned *against Thee, and against my Neighbour*, by—

(Here confess the Sins you have committed more immediately against your Neighbour, with their Aggravations, &c. and add as before)

Father, I have sinned against Heaven, &c.

O Lord God, my Wickedness is great, and my Iniquities are infinite; they are more in Number than the Hairs of my Head; and my Heart would fail me, but that I well know thy Mercies are more numberless than my Sins, *Psal. xl. 12.*

Have Mercy upon me, therefore, O Lord, according to thy great Goodness; according to the Multitude of thy

thy Mercies do away my Offences,
Psal. li. 1.

Who, alas! can tell how oft he offendeth? O cleanse Thou me from my secret Faults, from all my Sins of Ignorance, or Infirmary, or Omission, or which I have not observed, or which I have forgot: Lord, lay none of them to my Charge; Father, forgive me; Lord Jesus, have Mercy upon me.

O remember not the Sins and Offences of my Youth; but receive me, O Heavenly Father, into the Arms of thy Fatherly Compassion, as Thou didst the returning Prodigal; and forgive me all my Transgressions, for the Merits of Jesus, thy only well-beloved Son, and my Saviour. *Amen, Amen.*

When you have thus confessed your Sins, good *Philotheus*, endeavour to be still more sensible of them, and to bewail them with a true penitential Hatred, and Shame, and Sorrow for them; then make steady Resolutions of forsaking them, and cry earnestly to God for Pardon and Grace; for you must as well put on the New Man,

Man, as put off the Old, *Eph. iv. 22.* Of all which Acts of Repentance I give you the following Instances, and advise you to say them over as devoutly as possibly you can.

Acts of Shame.

O Lord God, I am ashamed, and blush to lift up my Face to Thee; for my Iniquities are increased over my Head, and my Trespases are grown up unto the Heavens! *Ezra ix. 6.*

O my Soul, what Fruit have I reaped from all the Pleasures of Sin which flattered me, which are but Vanity, and Vexation of Spirit!

Lord, I am ashamed of my own Folly, and Madnes, and Disingenuity, when I call to mind how greedily I have sucked in my own Pollution; how treacherously I have betrayed my own Soul to Temptations, and combined with the very Devils to hasten and increase my own Damnation; how obstinately I have fled from Thee, when thy Mercy pursued me with Promises of Pardon; how unworthily I have abused thy Goodness, and Forbearance,

bearance, and Long-suffering, which should have led me to Repentance.

Surely, after I was turned, I repented; and since I have considered my Ways, I am ashamed; yea, even confounded, because I bear the Reproach of my Youth, *Jer.* xxxi. 19.

Acts of Abhorrence.

I Hate all evil Ways, O Lord; but thy Law will I will love, *Psal.* cxix.

O Lord God, nothing is more abominable in thy Sight, or more diabolical, nothing more defaces thy divine Image, or makes me more odious in thy purest Eyes, than Sin; and therefore I hate and abhor it!

O Lord God, I confess I have nothing good in me, nothing that can any Way move Thee to compassionate so loathsome a Sinner, but thy own free, and undeserved, and infinite Mercy, and the Merits of my Saviour!

O Lord God, I cannot but admire the Riches of thy Goodness, who hast spared me so long, and hast given me this Opportunity of Repentance.

penitance. O do Thou yet magnify thy Mercy more in my Forgiveness. O cleanse me from all that Filth my Soul hath contracted, which now renders me odious to my own self, as well as to Thee.

Acts of Contrition.

Miserable Wretch that I am, that I should begin so early to offend my Creator, and sin so much in so short a Time!

Lord, I fear I never yet thoroughly considered how evil and how bitter a Thing it is to depart from Thee: O make me every Day more and more sensible of the Error of my Ways, and of my own infinite Vileness.

Miserable Wretch that I am, that ever I should commit those Sins, which expose me to all the Phials of thy Wrath, to all the Curses of thy Law, to all thy Judgments temporal or spiritual in this Life, and to all the Horrors, and Despair, and Torments of the Damned in the Life to come!

Miserable Wretch that I am, that ever I should transgress that Law of thine, O God, which is so just, and holy,

holy, and good, and perfect, and so condescending to my Infirmities; and in keeping of which there are so great, so unconceivable Rewards!

O, that with *Mary Magdalen* I could weep much, and love much, having so much to be forgiven! *Luke vii. 38.*

O gracious Lord, look on me, as thou didst on *Peter*; and let thy compassionate Looks so pierce my Heart, that I may weep bitterly for my Sins; *Luke xxii. 61.*

O Lord God, break this hard Heart, for Thou only canst do it, and melt it into Tears of Contrition! Miserable Wretch that I am, that I should sin so much, and yet grieve so little!

Woe is me, miserable Wretch, woe is me, that ever I should offend so indulgent, so liberal, so tender a Father!

Woe is me, that ever I should repay the infinite Love, and the intolerable Sufferings of my Saviour for me, with nothing but those Sins which occasioned those very Sufferings!

D

Woe

Woe is me, that ever I should grieve the Holy Spirit, by rejecting of many of his good Motions, from whom only I derive Grace and Consolation!

O Lord God, every slight worldly Trouble is apt to draw Plenty of Tears from mine Eyes; but when I would weep for my Sins, which are the greatest Calamities that can possibly befall me, either my Eyes are dry, or my Tears too few, to bewail so many Provocations!

O Blessed Spirit, instil true penitent Sorrow into my Soul; make my Head Waters, and my Eyes Fountains of Tears; or do thou supply the Want of them with Sighs and Groans unutterable! *Rom. viii. 26.*

But alas! I know all the Tears I can possibly shed, can never wash away the least of my Sins; 'tis thy Blood only, Lord, that can do it!

O Blessed Saviour, How can I ever sufficiently lament the Guilt of my Sins, which was so great, that nothing but thy own inestimable Blood could expiate!

O Hea-

O Heavenly Father, in the Defect of my own Tears, I offer thee the Blood of thy own well-beloved Son; for his Sake have Mercy upon me. *Amen, Amen.*

Resolution.

O Lord God, with Shame I confess, that other Lords besides Thee have hitherto had Dominion over me, *Isa. xxvi.*

I have been in the Snare of the Devil, and have been led captive by him, and Sin hath reigned in my mortal Body, and I have obeyed it in the Lust thereof; but henceforth I resolve to serve none but Thee, and from this very Moment I utterly forsake all my Sins, and turn to Thee, *2 Tim. ii. Rom. vi.*

O my God, I do from my Heart renew my baptismal Vow, which, alas! I have hitherto so often violated; I do for ever renounce the Devil, and all his Works, and all his Temptations; I do for ever renounce all the Vanities of this wicked World, which may prevent me from thy Ser-

vice, and all the sinful Lusts of the Flesh.

O my God, I do stedfastly believe all the Articles of the Christian Faith, and will keep thy holy Will and Commandments, and walk in the same all the Days of my Life.

All this I am bound to do and believe, and by thy Help so I will; and I heartily thank Thee, O Heavenly Father, who hast called me to this State of Salvation, through Jesus Christ my Saviour; and I humbly pray Thee for his Sake to give me Grace, that I may continue in the same to my Life's End.

Oblation.

BLessed by thy Name, O Lord God, who hast set before me Life, and Death, and hast bid me chuse Life.

Behold, Lord, I do with all my Heart chuse Life. I chuse Thee, O my God; for Thou art my Life.

Save, Lord, and hear me, O King of Heaven, and accept of my Sacrifice, even the Sacrifice of my whole Heart, which I now give Thee.

O my

O my God, I offer Thee my Senses and Passions, and all my Faculties; I offer Thee all my Desires, all my Designs, all my Studies, all the Endeavours, all the Remainder of my Life; all that I have, or am, I offer up all entirely to thy Service.

Lord, sanctify me wholly, that my whole Spirit, Soul and Body, may become thy Temple. O do thou dwell in me, and be Thou my God, and I will be thy Servant. *Amen, Amen.*
1 Cor. vi.

Acts of Charity.

O Lord God, I do from henceforth resolve to love my Neighbour as myself, and to love him not in Word only, but in Deed and in Truth, *John i. 3.*

I do from my Heart forgive all Men their Trespases; do Thou, Lord, forgive them also.

Lord, bless them than hate me, and do good to them that have any way despitefully used me: O repay them Good for Evil.

O my God, bless all those that I have any way wronged; have Mercy on

all those to whose Sins I have been any way accessary, and give them all Grace to forgive me. *Amen, Amen.*

Petition for Pardon.

O Thou Father of Mercies, and God of all Consolation, be merciful to me a miserable Sinner.

Lord, remember all thy gracious Calls of Sinners to Repentance, all thy Protestations, that Thou delightest not in the Death of him that dies, and that Thou wouldst have all to be saved, *Ezek. xviii. 32. 1 Tim. ii. 4.*

Lord, remember all the exceeding great and precious Promises, which Thou hast made to penitent Sinners.

Lord, remember that thy Mercy is over all thy Works, that in Mercy Thou delightest, and that all the holy Angels, seeing Thee well pleased in the Exercise of that Mercy, rejoice at the Conversion of a Sinner; that the greater my Sins are, the more will that Mercy be magnified in my Forgiveness, *Luke xv. 10.*

Lord, remember that thou didst so love the World, as to give thy only beloved

beloved Son, a Ransom for it, *John* iii.
Rom. viii.

O Heavenly Father, Thou that sparedst not thy only Son, but deliveredst him for us, wilt thou not with him also freely give us all Things? and if all Things, wilt thou not also give us the Pardon of our Sins?

O my God, I firmly believe Thou wilt, on that Ransom my Saviour hath paid for me, and on all thy gracious Promises of Pardon, which for his Sake thou hadst made to me, I wholly rely; here only is the sure and stedfast Anchor of my Soul, to which my Faith and Hope shall for ever adhere.

All this, Lord, do I plead, to implore thy Forgiveness.

Behold, Lord, though my Failings are many, yet to the utmost of my Power, I have confessed, and bewailed, and forsaken my Transgressions. Behold, Lord, I come at thy Call, and I come weary and heavy laden with the Burthen of my Sins: Be it unto me according to thy Word. O Thou that art faithful and just, forgive me my
D 4 Sins,

Sins, and cleanse me from all Unrighteousness. Lord, do thou in no wise cast me from Thee, but heal my Backslidings, and love me freely ; ease me of my Burthen that I may find Rest in Thee ; and say unto my Soul, Be of good Cheer, thy Sins are forgiven thee, *Matth. xi. 29. 1 John i. 9. John vi. 36. Hos. xiv. 4.*

O Heavenly Father, for thine own infinite Mercies Sake, for thy Truth and Promise Sake, for all the Merits and Sufferings of the Son of thy Love, in whom thou art always well pleased, pardon all my Sins and Failings, and receive me into thy Favour. *Amen, O Lord God, Amen, Amen.*

A Petition for Grace in general.

O Lord God, I have sworn, and I will perform it, that I will keep thy righteous Judgments, *Psal. cxix.*

But alas ! I am able of myself to do nothing that is good, not so much as to think one good Thought ; and I no sooner shall rise from my Knees, but I fear I shall be tempted to those very Sins I have now solemnly renounced ;

nounced; and those Temptations will certainly overcome me, unless thou, Lord, dost seasonably interpose thy Grace to with-hold me.

But I can do all Things thro' Thee strengthening me: Do thou then, O blessed Saviour, perfect thy Strength in my Weakness; for in thee only is my Trust, *Phil. iii.*

O my God, Thou hast promised to give thy Holy Spirit to those that ask it, *Luke xi. 3.* Behold, Lord, I do humbly, I do now earnestly ask thy Holy Spirit of Thee: O fulfil thy gracious Promise to me: O vouchsafe me that Holy Spirit I pray for, to purify my corrupt Nature, to strengthen my Weakness, to comfort me in Troubles, to support me in Discouragements, to succour me in Temptations, and to assist me in all Parts of my Duty; that I may ever hereafter live in thy Fear, and in constant, sincere, and universal Obedience to all thy righteous Laws.

Thou, O Searcher of Hearts, knowest the Sin (or Sins) I am most inclined to (*Here name it, or them*); and herein will lie my greatest Dan-

ger of Backsliding: But, O my God, I beg a double Portion of thy invisible Aid against it (or *them*): Hold Thou up my Goings in thy Paths, that my Footsteps slip not. O work in me that victorious Faith, by which I may overcome the World, the Devil, and my own corrupt Nature, 1 *John* v. 4.

True it is, O Lord God, that there are many Sins, which upon Examination, I find, thro' thy Grace, I have not yet committed; and therefore not unto me, Lord, but to thy Name be the Glory. But alas! there is in my corrupt Nature so great a Proneness to Evil, so great a Curiosity to try what Sin is, that without thy restraining Grace, every Temptation, when I shall have more Age and Liberty, and Opportunity to enforce it, will be apt to draw me from my Obedience, and to overthrow all my present Resolutions.

But my Help standeth in Thee, O great Creator, who hast made Heaven and Earth; and I commit my Soul to thy Keeping. O Thou that art Faithful, as well as Almighty, keep that safe which is committed to thy Trust; watch

watch over me, that I may not be beguiled by the Deceitfulness of Sin, or betrayed by my own treacherous Heart, or surprized by my ghostly Enemies; and give me Grace to watch and to pray incessantly myself, lest I enter into Temptation. Hear, Lord, from Heaven and succour me, for the alone Merits of Jesus my Saviour. *Amen, Amen,*
1 Pet. iv. 19.

Petitions for particular Graces.

O That my Ways, Lord, were made so direct, that I might keep thy Statutes! For then shall I not be confounded, when I have respect unto all thy Commandments, *Psal. cxix.*

Vouchsafe me thy Holy Spirit therefore, O Lord God, to work in me whatever is well-pleasing in thy Sight, that, for the Time to come, I may bring forth Fruits meet for Repentance.

O let it be thy good Pleasure to create in me a saving Knowledge of Thee, and of my Duty, justifying Faith, true sanctifying Grace, and a purifying Hope, an ardent Love, and

a filial Fear of Thee, a constant Desire of pleasing Thee, and a great Tenderness of offending Thee.

Lord, create in me a penitent Heart, a resigned Will, and mortified Affections, and habitual Mindfulness of thy Presence, and a steady Devotion in my Prayers, sincere Intentions and Zeal for thy Glory, Perseverance in all holy Purposes, and Constancy in all Trials and Temptations.

Lord, create in me a reverential Awe of thy Name, a Delight in thy Service, a secret Regard to thy Day and House of Prayer, and a great Attention to thy Word; a daily Care of my Time, and Diligence in my Studies.

Lord, make me chaste and temperate, humble, and adviseable, and patient of Reproof; and create in me a chearful and meek, a contented and considerate, a quiet and peaceful Spirit.

Lord, bless me with Health and Competency of Living, with a good Understanding, a retentive Memory, and a ready Apprehension; and with such a Measure of temporal good Things,

Things, as Thou seeft fit for me; and give me Grace to make a right Use of all thofe Bleffings I have already received.

Lord, purify my Thoughts, bridle my Tongue, guide all my Actions, guard all my Senses, ftop my Ears, and turn away my Eyes from Sin and Vanity.

Lord, give me Grace to be juft in all my Dealings; to do to all Men as I would they fhould do to me; to be fubject to my Parents, and to all my Superiors; to the King as Supreme, and to all Civil Magiftrates; to the Paftors of thy Church, and to all my Governors in this Place: O grant that I may render due Honour and Obedience to them all in their feveral Stations.

Lord, make me willing to forgive Injuries, and unwilling to offer any; make me grateful to my Benefactors, friendly to my Equals, condefcending to my Inferiors, compaffionate to the Afflicted, charitable to the Poor, according to my Ability, a Lover of good Men, and kind to my Enemies; and give me Grace to keep always a

Conscience void of Offence towards Thee, and towards Men, and to continue in the Communion of the Church without wavering.

O merciful God, keep thy Servant from all wilful, deliberate, or presumptuous Sins, and let no Wickedness have Dominion over me.

From Stubbornness and Pride, Idleness and Sloth, Intemperance and youthful Lusts, Inconstancy and Lying, good Lord, deliver me.

From irreligious Principles, and false Teachers, unruly Passions, and violent Temptations, from contracting vicious Habits, or taking Pleasure in Sin; from Profaneness and ill Company, Envy and Malice, Detraction and Uncharitableness, good Lord, deliver me.

From the Errors and Vices of the Age, and all remanent Affections to Sin; from the Sin (or Sins) my corrupt Nature is most inclined to (*Here name it, or them*); from whatsoever is offensive to thee, or destructive to my own Soul, good Lord, deliver me.

Hear me, O Heavenly Father, and conform my whole Life to the Example

ample of my blessed Saviour, and that for his Sake, in whose holy Words I sum up all my Wants: *Our Father which art in Heaven, &c.*

You are now, good *Philotheus*, by God's Help, gone over the hardest Part of your Preparation for the Holy Sacrament. The next Thing you are to do, is to examine yourself, whether you do sufficiently understand what the Sacrament is; then to ask yourself with what Intentions you do approach it, and to pray for God's Grace to dispose you for worthily receiving; and all these Particulars, together with all that you are to know and believe concerning the blessed Sacrament, are contained in these following Meditations, which I advise you to read over devoutly at several Times, till you are in some Measure affected with them.

*Meditations on the Holy Eucharist.**On the outward Elements.*

I Adore thee, O blessed Jesus, my Lord, and my God, when I consider what that Sacrament is, to which thou now invitest me, and of what Parts it consists; of an outward and visible Sign, and of an inward and spiritual Grace; for thou, Lord, who knowest our Infirmities, and how little able we are to conceive Things heavenly and spiritual, in Pity to our dark and feeble Apprehensions, hast ordained outward and obvious, and visible Signs, to represent to our Minds thy Grace, which is inward and invisible. Thou hast ordained Bread and Wine, which is our corporal Food, to picture out to our Faith the Food of our Souls.

On the inward Part, or Thing signified.

I Know, O my God, that I must look thro' the outward Elements, and fix my Faith on that which they signify, and which is the inward and invisible Grace, even thy own blessed Body and Blood, which is verily and indeed.

deed taken and received by the Faithful in the Lord's Supper.

But tell me, O thou whom my Soul loveth, how canst thou give us thy Flesh to eat ?

Lord, thou hast told me, that thy Words they are Spirit, and they are Life, and are therefore not carnally to be understood : Lord I believe, help thou my Unbelief, *John vi.*

I believe thy Body and Blood to be as really present in the Holy Sacrament as thy divine Power can make it, tho' the Manner of this mysterious Presence I cannot comprehend.

Lord, I believe that the Bread that we break, and the Cup that we drink, are not bare Signs only, but the real Communication of thy Body and thy Blood, and Pledges to assure me of it ; and I verily believe, that if with due Preparation I come to thy Altar, as certainly as I receive the outward Signs, so certainly shall I receive the Thing signified, even thy most blessed Body and Blood ; to receive which inestimable Blessing, O merciful Lord, do thou fit and prepare me, *Amen, Amen,* 1 Cor. x.

Who

Who instituted it.

I Adore thee, O blessed Jesus, my Lord, and my God, when I consider that this holy Sacrament was thy own Institution; for it was thou, Lord, who in the Night thou wast betrayed, didst take Bread, and after that the Cup, and didst bless them, and give them to thy Disciples. O blessed Saviour, let thy Divinity, thus stamped on it, strike into my Soul an holy Awe and Reverence in approaching it: O create in me heavenly Dispositions to celebrate so heavenly an Institution. *Amen, Amen.*

For what End.

I Adore thee, O blessed Jesus, my Lord and my God, when I consider for what End thou didst institute thy holy Sacrament, implied in thy own Command, Do this in Remembrance of me.

But what need this Command, O gracious Lord? Is it possible for me ever to forget thee my Saviour, who hast done so great Things for me?

Alas,

Alas, alas! my own sad Experience tells me it is: Woe is me; every Temptation, every Vanity, is apt to make me forget thee, though thy own dying Words bid me remember thee.

But, O blessed Lord, for thy infinite Mercies sake, pardon all my stupid Forgetfulness and Ingratitude hitherto, and do thou now create in me such a thankful and lively Remembrance of thy dying for me, that may excite me to give up myself entirely to thee, as thou didst give up thyself on the Cross for me. *Amen, Amen.*

A Thanksgiving for Christ's Suffering.

O Thou, my crucified Saviour, Glory be to thee for causing thy Sufferings to be register'd in the Gospel: There I have read, and remember the Works and Triumphs of thy Almighty Love, for which I will always adore and praise thee.

I remember, O gracious Lord, how thou, who thoughtest it no Robbery to be equal with God, wast made in the Fashion of frail Man, *Phil. ii.* of the vilest and most contemptible of Men; for thou tookest on thee the
Form

Form of a very Servant: I remember how many Reproaches, and Contradictions, and Blasphemies, and Persecutions, thou didst endure from a wicked and perverse Generation; and all this to save us sinful Men.

O Lord Jesus, was ever Sorrow like unto thy Sorrow? Worthy art Thou, O Lamb, that was slain, to receive Power, and Riches, and Wisdom, and Strength, and Honour, and Glory. and Blessing, Rev. vii. 12.

I remember O Gracious Lord, how thou didst endure a most bitter Agony, and didst sweat great Drops of Blood, falling to the Ground; how thou, who art God above all, blessed for ever, wast treacherously betrayed and apprehended, and bound as a Malefactor; how thou wast set at nought by *Herod* and his Men of War, and forsaken of all thy Disciples, and denied by *Peter*; and all this to save us sinful Men, *Rom. ix. 5.*

O Lord Jesus, was ever, &c.

I remember, how thou, O God of Truth, wast accused by false Witnesses;

nesses; how thou, whom all the Angels adore, wast blind-folded, and buffeted, and mocked, and spit upon, and stripped naked, and scourged; and all this that we may be healed by thy Stripes, and to save us sinful Men,

O Lord Jesus, was ever, &c.

I remember, Lord, how thou, that art the great Judge of Heaven and Earth, wast thyself dragged to the Judgment-seat, and condemned; how thou, O King of Heaven, wast crowned with Thorns, and oppressed with the Weight of thy own Cross; and all this to save us sinful Men.

O Lord Jesus, was ever, &c.

I remember, O blessed Saviour, how thou, who art the Lord of Glory, and the sole Author of Life, wast put to a most ignominious Death; how thy Hands and thy Feet were nailed to a Cross; how thou wast crucified between two Thieves, and numbered with the Transgressors; how thou hadst a Potion given to thee to embitter
thy

thy very last Gasp; and all this to save us sinful Men.

O Lord Jesus, was ever, &c.

I remember, O gracious Lord, how when thou wert hanging on the very Cross, thou wast scoffed at and reviled; how infinitely then thou wert afflicted and bruised for our Transgressions, when the Iniquities of us all were laid on thy Shoulders; how thou didst then express an Anguish greater than all the Tortures of thy Crucifixion, when thou didst cry out, My God, my God, why hast thou forsaken me! and how thou didst at the last give up the Ghost, and die thyself, that we might live.

O Lord Jesus, was ever, &c.

I unfeignedly believe, O gracious Lord, that thou didst suffer all this for sinful Men, and in particular for me, when we were all thy utter Enemies, and had nothing in us to move thee to pity us, but our extreme Misery; nothing to move thee to save us, but our great Unworthiness, and thy greater Mercy.

O the Depth of the Riches of thy Love, blessed Lord! How unutterable is thy Mercy, and thy Love past finding out!

O all ye holy Angels, behold and wonder! Wretched Man hath sinned against God, and God himself has suffered the Sinner's Punishment.

Was there ever Sorrow like that which my Lord and my God endured for me?

Was there any Love like to that Love my Lord and my God hath shewed me?

O ye blessed Host of Heaven, who rejoice at the Conversion of one single Sinner, adore and praise my crucified Saviour, who died for the Sins of the whole World; adore and praise that unknown Sorrow, that wonderful Love, which you yourselves must needs admire.

O my gracious Lord, my Heart is now full of the Sense of thy Love; and what have I to return to thee but Love again? 'Tis all I have to offer thee; accept it, O merciful Lord, imperfect as it is. And do thou daily
heighten

heighten my Sense of thy Love to me, that I may daily heighten my Love to thee.

O thou infinite Lover of Souls, with all my Heart I love, I praise, I adore thy Love to me; but, alas! I can never do it enough.

O do thou at last, gracious Lord, translate me to thy Kingdom of Glory, that there I may love thee to the uttermost Capacity of a Creature, and praise thee to all Eternity. *Amen, Lord Jesus, Amen, Amen.*

What Benefit we receive by it.

I Adore Thee, O blessed Jesu, my Lord, and my God, when I consider the Benefits, which through thy Mercy we receive by thy Holy Sacrament.

Glory be to thee, O Lord, who there makest thy own Body and Blood to become our spiritual Food, to strengthen and refresh our Souls.

Glory be to thee, O Lord, who by this heavenly Food dost mystically unite us to thyself; for nothing becomes one with our Bodies, more than the bodily Food we eat, which turns
into

into our very Substance; and nothing makes us become one with thee, more than when thou vouchsafest to become the very Food of our Souls.

Glory be to thee, O Lord, who by this immortal Food dost nourish our Souls to live the Life of Grace here, and dost raise us up to Life everlasting hereafter. Lord, do you evermore give me this Bread. *Amen, Amen.* John vi. 51.

Motives for Receiving.

O Blessed Saviour ! what more powerful Motives can I have to persuade me to communicate, than thy Command, and the admirable Effects of the Holy Sacrament ?

But, alas ! my corrupt Nature is apt to subject me to low and base Inducements to this Duty ; such as are, Fear of my Superiors Displeasure, if I abstain ; or Shame of not appearing as devout as my Equals ; or the mere Custom of the Place, or of the Season.

But, Lord, I do from my Heart
renounce all these and the like carnal
Considerations, and I come to thy
Altar, to renew my Baptismal Cove-
nant

nant with thee, of which thy Sacrament is a Seal.

I come to testify my Sense of thy Love, O heavenly Father, in so loving the World, as to give up thy only Son to die for me.

I come, to testify my Faith in thee, and my Love towards thee, O blessed Saviour, and thankfully to commemorate thy wonderful Love in dying for me.

I come, Lord, to testify my Steadfastness in the Communion of thy Church, and my Charity to all the World.

I come to thy Table, O Lord, out of the Sense I have of the Want of that spiritual Food, to which thou there invitest me.

Alas ! alas ! I am soon apt to grow weary of Well-doing ; a few Prayers, very little Duty, is apt to tire me ; every slight Temptation is apt to overcome me ; and I know there is no Food can strengthen my Soul but thy Body ; no Cordial can revive my drooping Obedience, but thy Blood ; and 'tis thy most blessed Body and Blood I hunger and thirst after : O
gracious

gracious Lord, grant that I, and all that communicate with me, may feel its saving Efficacy. O feed, O refresh, O nourish our Souls with it to Life everlasting, and that for thy own infinite Mercy Sake, which moved thee to offer up thy Body and Blood for us. *Amen, Amen.*

Prayer for Preparation.

Blessed Lord Jesus! I even tremble when I consider, that he that eateth and drinketh unworthily, is guilty of thy Body and Blood, and eateth and drinketh Damnation to his own Soul; and this severe Sentence on unworthy Communicants makes me afraid to come to thy Altar, 1 Cor. xi. 29.

But when I consider, that thy Sentence is as severe against those, who being invited, refuse to come, (for thou hast said, they shall not taste of thy Supper; and unless we eat thy Flesh, and drink thy Blood, we have no Life in us) I am then afraid to keep away, *John vi.*

But blessed be thy Mercy, O Lord; for in this Streight my Soul is in, thou

art my Guide ; thou by giving me this Opportunity of receiving, invitest me to thy Table ; thou callest me to seek thy Face, and my Heart replies, Thy Face, Lord, will I seek.

If thou, Lord, shouldst be extreme to mark what is done amiss, alas ! alas ! I am then unfit, not only to communicate, but to say even my daily Prayers.

I know, Lord, that if I should stay till I am worthy to come, I should then never come ; and therefore, tho' I am unworthy of so unspeakable a Mercy, yet I come to beg thy Grace to make me worthy, or at least such as thou wilt accept.

O blessed Jesus, do thou so open my Eye of Faith, to discern thy Body and Blood in the Holy Sacrament ; do thou so dispose my Soul at this Time to communicate, that I may feel all the happy Effects of thy own divine Institution ; that my Soul may receive such lasting Impressions of thy Goodness, and be so ravished with the Love of thee, and with the incomparable Delights of thy Service, and with such an early Foretaste of Heaven,

Heaven, that all the Pleasures of Sin, which in my growing Years may tempt me, may appear to me tasteless and unwelcome.

O Heavenly Father, clothe me with the Wedding Garment, even the Graces of my blessed Saviour; for then am I sure to be a welcome Guest at thy Table, when I shall come thither in the Likeness of thy own well-beloved Son, in whom thou art always well pleased.

O Heavenly Father, fill me with a lively Faith, profound Humility, filial Obedience, inflamed Affections, and universal Charity: O raise in my Soul all those heavenly Transports of Zeal and Devotion, of Love and Desire, of Joy and Delight, of Praise and Thanksgiving, which become the Remembrance of a crucified Saviour, which become one redeemed by the Blood of God, and that for his Sake only that redeemed me; in whose holy Words I sum up all the Graces and Blessings I stand in need of: *Our Father which art in Heaven, &c.*

This Prayer, *Philotheus*, is proper for you to add to your Morning Prayer,

Prayer, the Day on which you are to receive.

Directions in Time of receiving.

IN Time of receiving, good *Philothheus*, labour all you can to keep your Heart affected with the public Prayers, and to fill up all the vacant Minutes with holy Ejaculations, such as these which follow :

At going to the Altar.

IN the Multitude of thy Mercies, O Lord God, do I now approach thy Altar : O pardon my Sins, and receive me graciously. *Amen, Amen.*

At the Offertory.

BLessed be thou, O Lord God, for all Things come of Thee, and of thy own do I now give thee, *1 Chron. xxix. 14.*

O let this Alms be an Odour of a sweet Smell, a Sacrifice acceptable and well-pleasing to thee, *Phil. iv. 18.*

At

At Consecration.

O Blessed Jesu, in the Bread broken, I call to Mind thy Body torn with Whips, and Thorns, and Nails; and in the Wine poured out, I call to Mind thy precious Blood, shed for my Sins.

Glory be to thee, O Lamb of God, that didst offer thyself a Sacrifice to take away the Sins of the whole World; Lord, have Mercy on me, and take away mine also.

Whilst others are Communicating.

O My God, whom have I in Heaven but thee? And there is none on Earth I desire in Comparison of thee, *Psal.* lxxiii. 25.

As the Hart panteth after the Water-Brooks, so panteth my Soul after thee, O God, *Psal.* xlii. 1.

My Soul is athirst for thee, O God, my God.

Blessed Saviour, I am thine, I am wholly thine; for thou hast bought me with a Price, with the inestimable Price of thy own Blood, *1 Cor.* vi.

E. 4

Lord,

Lord, suffer not the Price of thy own Blood to perish, and I will always glorify thee in my Body, and in my Spirit, which are thine.

If there be many Communicants, and thou hast much vacant Time, *Philothheus*, and dost want devout Matter to employ thy Thoughts till all have communicated, thou mayst then repeat the *Thanksgiving for Christ's Suffering*, p. 89. either in Whole, or in Part, as thou seest it needful.

When the Priest cometh towards you.

O Lord God, I now desire to renew my Covenant with thee, and to seal it in this Sacrament.

Lord, put thy Laws into my Mind, and write them in my Heart: And for the Passion of thy Son, which I now commemorate, be merciful to my Unrighteousness; my Sins and my Iniquities remember no more; and be thou my God, and I will be thy Servant. *Amen, Amen.* Heb. viii. 10.

O my Soul, taste now, and see how gracious the Lord is, *Psal.* xxxiv. 8.

After

After Receiving the Bread.

GLORY be to thee, O Lord, who feedest me with the Bread of Life.

O Lord God, who didst sanctify us by the Offering of the Body of Jesus once for all, sanctify me, even me, O Heavenly Father, *Heb. x. 10.*

After Receiving the Cup.

GLORY be to thee, O Lord Jesus, who permittest me to drink of the Fountain of Life freely.

My Beloved is mine, and I am his.

Blessed Saviour, thou hast loved us, and washed us from our Sins in thy own Blood; and therefore to thee be Glory and Dominion, for ever and ever. *Amen, Amen. Rev. i. 6.*

Glory be to thee, O Jesus, my Lord and my God, for thus feeding my Soul with thy most blessed Body and Blood: O let thy heavenly Food transfuse new Life, and new Vigour into my Soul, and into the Souls of all that communicate with me, that we may all grow more humble and contrite for

our Sins, that we may all love thee, and serve thee, and delight in thee, and praise thee more frequently, more incessantly, than ever we have done heretofore. *Amen, Amen.*

After the Congregation is dismissed, *Philotheus*, if you cannot get Privacy in your own Chamber, I advise you at the first Opportunity to go into the Chapel, and there to give God Thanks for that great Blessing, of which he has now made you a Partaker.

A Thanksgiving after Receiving.

O How plentiful is thy Goodness, my Lord, and my God, which thou hast laid up for those that fear thee, which thou hast laid up for those that put their Trust in thy Mercy! *Psal. xxxi. 19.*

Was it not Love infinite enough, dearest Lord, to give thyself for me on the Cross? Was not that Sacrifice of thyself sufficient to expiate the Sins of the whole World? What, Lord, couldst thou then do more for me?

All the mighty Host of Heaven stood amazed to see the Blood of God shed,

shed, to see the King of Glory, (to whom from the first Moment of their Being they had sung their Hallelujahs) nailed to a Cross; and all this to save Sinners.

Sure, Lord, none of all those blessed Spirits, with all the glorious Illuminations they had, could ever have imagined how thou couldst give thyself more to us than thou hadst done.

And yet for all this, thou hast wrought new Miracles of Love for us; and, as if it had not been Love enough to have given thyself for us on the Cross, thou hast found out a Way to give thyself to us in the Holy Sacrament; to unite thyself to us with the most intimate Union that 'tis possible to conceive; to become the very Food, the Life, the Strength, the Support of my Soul; to become one with me; to become the very Soul of my Soul.

O Lord God, this is so inconceivable a Blessing, that is, so divine an Union, that the very Angels, who so much desire to look into the great Mystery of our Redemption, who learn thy manifold Wisdom from thy

Church, and frequent the Places of thy public Worship, do crowd about the Altar, and with awful Admiration contemplate the Holy Sacrament.

1 *Pet.* i. 12. *Eph.* iii. 10. 1 *Cor.* x.

What Thanks then, gracious Lord, can I return to thee for those Wonders of Love thou hast shewed to me, wretched Sinner; which the very Angels, who never finned, so much admire?

O dearest Lord, raise thou my Devotion to the highest Pitch it can possibly reach, to praise thee; enlarge my Soul to its utmost Extent, to love thee.

How can I ever more offend such Riches or Mercy as are in thee, O crucified Saviour! And yet, whilst I carry this Body of Sin about me, I fear I shall: But, Lord, I do from my Heart renounce and abhor all Things that displease thee; I resolve, to the utmost of my Power, to resist all Temptations, and to become as totally thine, as my frail Nature will permit me.

O gracious Lord, who hast so infinitely loved us, and given us everlasting

lasting Consolation, and good Hope through Grace, comfort my Heart, and for ever establish it in every good Word and Work.

Blessing, and Honour, and Glory, and Power, be unto him that sitteth on the Throne, and unto the Lamb, for ever.

Rejoice in the Lord Jesus, O my Soul; for of him cometh my Salvation.

I will love thee, O Lord, my King, and I will praise thy Name for ever and ever.

Glory be to thee, O Lord God, for giving me this blessed Opportunity of coming to thy Altar. O grant I may never more pollute my Soul, which thou hast now made thy Temple to reside in, who art the God of Purity.

Praise the Lord, O my Soul; while I live, will I praise the Lord: As long as I have any Being, I will sing Praises unto thee, O blessed Saviour, my King and my God.

O gracious Lord, pardon all my Failings, accept all my Prayers and Praises, and supply all my Wants,
which

which I sum up in thy own blessed Words: *Our Father*, &c.

Remember, good *Philotheus*, that when you have received the holy Sacrament, your greatest Work is then but beginning, which is, to observe all the Promises you have made to God of future Obedience; and therefore 'tis good for you to read over now and then, and to renew your Resolutions, and to examine yourself how you have kept them, that you may preserve in your Soul a serious Sense of your Duty, and a conscientious Care to perform it.

Form of general Thanksgiving.

WORTHY art thou, O Lord, of Heaven and Earth, to receive Glory, and Honour, and Power; for thou hast created all Things, and for thy Pleasure they are, and were created, *Rev. iv. 11.*

Thou hast made Heaven, the Heaven of Heavens, with all their Host, the Earth, and all Things that are therein: Thou preservest them all,
and

and the Host of Heaven praiseth thee,
Nehem. ix. 6.

Glory be to thee, O Lord God Almighty, for creating Man after thine own Image, and making so great a Variety of Creatures to minister to his Use.

Glory be to thee, who givest us Life, and Breath, and all Things; who givest us fruitful Seasons, and fillest our Hearts with Food and Gladness, *Acts xiv. 17.*

Glory be to thee, O Lord God, for all thy many Blessings and Deliverances; for all thy Forbearance and Long-suffering to this sinful Nation: Glory be to thee, O Lord, who hast made me also share in those publick Mercies, and for that Light of the Gospel thou vouchsafest us, of which the greatest Part of the World is totally ignorant.

Glory be to thee, O Heavenly Father, for my Being and Preservation, Strength and Health, Understanding and Memory, Friends and Benefactors, and for all my Abilities of Mind and Body.

Glory

Glory be to thee, O Heavenly Father, for my competent Livelihood, for my Education in this College, for all my known or unknown Deliverances, and for the Guard thy holy Angels keep over me.

But, above all, Glory be to thee, for giving thy only Son to die for my Sins, and for all the spiritual Blessings he has purchased for me; for my Baptism, and all the Opportunities thou givest me for serving thee, or of receiving the Holy Eucharist; for whatever Sin I have escaped; for whatever Good I have done, or thought; for all my Helps of Grace, and Hopes of Heaven, Glory be to thee.

Praise the Lord, O my Soul, and all that is within me, praise his Holy Name.

Glory be to thee, O Lord Jesus, for thy inexpressible Love to lost Man: Glory be to thee, O Lord, for condescending to take our frail Nature on thee: Glory be to thee, for all thy heavenly Doctrine to instruct us, thy great Miracles to convince us, and thy unblameable Example to guide us.

Glory

Glory be to thee, O blessed Jesus, for thy Agony and bloody Sweat, for all the Torments and Anguish of thy bitter Passion.

Glory be to thee, O blessed Jesus, for thy glorious Resurrection, and Ascension into Heaven, and Intercession for us at the Right-hand of thy Father.

O gracious Lord, thou that hast done so much for me, how can I ever sufficiently praise and love thee?

Praise the Lord Jesus, O my Soul, and all that is within me, praise his Holy Name.

Glory be to thee, O blessed Spirit, Glory be to thee, for all the miraculous Gifts and Graces thou didst bestow on the Apostles, to fit them to convert the World, and for inspiring the sacred Penmen of holy Scripture.

Glory be to thee, for instilling holy Thoughts into my Soul, for all the Ghostly Strength, and Support, and Comfort, and Illumination, we receive from thee; for all thy preventing, and restraining, and sanctifying Grace, Glory be to thee.

Blessed

Blessed Spirit, let me never more by my Sins grieve thee, who art the Author of Life and Joy to me.

Praise the Lord, O my Soul, and all that is within me, praise his holy Name.

Here, *Philotheus*, if you recite this Thanksgiving on any Festival or Saint's Day, you may add,

Particularly, O Lord, I am bound to praise thee for the great Blessing we this Day commemorate. (*Here mention it; for Instance, the Nativity of our Blessed Saviour, or the like.*)

Or, for the Saint, whose Memory we this Day celebrate. (*Here you may name him and add;*)

Praise the Lord therefore, O my Soul, and all that is within me praise his holy Name.

Blessing, and Honour, and Thanksgiving, and Praises more than I can utter, more than I can conceive, be unto thee, O most adorable Trinity, Father, Son, and Holy Ghost, by all Angels, all Men, all Creatures, for ever and ever.

A Form of general Intercession.

HOLY, Holy, Holy, Lord God Almighty, I a miserable Sinner, humbly acknowledge that I am altogether unworthy to pray for myself; but since thou hast commanded us to make Prayers and Intercessions for all Men, in Obedience to thy Command, and in Confidence of thy unlimited Goodness, I commend to thy Mercy and divine Providence the Wants and Necessities of all Mankind.

Lord, let it be thy good Pleasure to restore to thy Church Catholick primitive Peace and Purity, and to preserve it against the Gates of Hell.

Particularly, O Lord God, I implore thy Mercy for this sinful Nation; for the Iniquity of the Land is exceeding great.

Alas! alas! we are unthankful for thy Blessings, incorrigible under thy Judgments, and unprofitable under all the Means of Grace; and what can we expect from thee, but to drink deep of the Cup of thy Wrath?

And, Wretch that I am! my Sins have increased the Heap of the publick
lick

lick Impieties, and made their Cry the louder to Heaven for Vengeance.

But, O Lord God, in the Midst of Judgment remember Mercy: Turn thou us, Good Lord, and so shall we be turned: O be favourable to thy People, and give us all Grace to turn to thee, in Fasting, Weeping, and Mourning, to put a Period to our Provocations, and do thou put a Period to our Punishments.

O Lord God, out of the Multitude of thy Mercies, give us Grace to fear thee, and to keep thy Commandments always, that it may be well with us, and thou mayest rejoice over us, to do us Good. *Amen, Amen.*

O let it be thy good Pleasure to bless us all, from the highest to the lowest, in our several Stations:

To defend the Church of *England* from all the Assaults of Schism, or Heresy, or Sacrilege; and to bless all Bishops, Priests, and Deacons, with Apostolical Graces, exemplary Lives, and sound Doctrine.

O let it be thy good Pleasure to save and defend our Sovereign Lord the King from all his Enemies; grant him

him a long and happy Reign over us; and endue him with all those Gifts and Graces, which may make him a Terror to evil Works, and a great Promoter of thy Glory.

Bless him and all his Royal Relations with a great Measure of all temporal good Things, and with eternal Glory in the World to come.

Lord, let it be thy good Pleasure to grant to the Privy-Council, Wisdom from above; to all Magistrates, Integrity and Zeal for Religion; to the Gentry and Commonalty, pious and just, peaceable and loyal Hearts; to our Armies and Navy, Protection and Victory; to the whole Nation, healthful, and fruitful, and peaceful Times.

Lord, let it be thy good Pleasure to grant to all *Jews, Turks, Infidels, Atheists, and Hereticks*, Conversion; to all Malefactors, and wicked Men, timely Repentance; to all holy Persons, Increase of Grace and Perseverance; to all that I have tempted any way to Sin, or with whom I have been a Companion in Evil, Contrition and Pardon.

Lord,

Lord, let it be thy good Pleasure to bless all those I have any way wronged, and to forgive those that have wronged me; to comfort the Disconsolate; to give Health to the Sick, Ease to those that are in Pain, Patience to the Afflicted, Food to the Hungry, Clothes to the Naked, Liberty to the Captive, and a safe Delivery to Women with Child.

Lord, be thou a Guide to the Traveller, Safety to those that are at Sea, a Refuge to the Oppressed; be thou a Father to the Fatherless, take Care of the Widows, pity and relieve all poor Prisoners for Debt, and have Mercy on all Idiots and mad Persons.

Lord, let it be thy good Pleasure to bless my Parents, my Brothers and Sisters, and all my Relations; all my Friends, all my Governors in this College, all my Fellow-scholars, all who have commended themselves to my Prayers, particularly (*Here you may name them, if you see Occasion.*) Lord, thou best knowest all our Conditions, all our Desires, all our Wants: O do thou therefore suit thy Grace
and

and Blessings to our several Necessities of Body and Soul.

Hear, O merciful Father, my Supplications, and that for the Sake of thy Son Jesus, who died for us all; in whose holy Words I sum up all my own, and the Wants of all I pray for. *Our Father, &c.*

If you are a Child of the College, good *Philotheus*, I advise you now-and-then to say that usual Collect, wherein you give Thanks for the Founder, and pray for the College; both which you have great Reason to do in private, as well as in publick, when you consider, that God has made the Founder an Instrument of doing you much Good, in advantaging your Education; and the Blessings you pray for on the College, you have yourself a Part in.

A Thanksgiving for the Founder.

I GIVE thee humble and hearty Thanks, O most merciful Father, for our Founder, *William of Wykham*, and all other our Benefactors, by whose Benefits we are in this College brought

brought up to Godliness and good Learning; and I beseech thee to give us Grace so to use these thy Blessings to the Glory of thy Name, that we may become profitable Members in the Church and Commonwealth, and may be at last Partakers of the immortal Glory of the Resurrection, through Jesus Christ our Lord. *Amen, Amen.*

Directions to use the foregoing Prayers.

HAVE a great Care, good *Philotheus*, that you make not any of the Rules here given you a Pretence to neglect the Orders and Duties of the Place you live in, or of the School; for that were Idleness rather than Devotion.

When you fix on a Day to examine your Soul, or to confess your Sins in, believe me, *Philotheus*, nothing will more enforce your Prayers and Repentance, than if they are accompanied with Fasting and Alms, as you may see in the Example of *Cornelius*,

whose Prayers, and Fasting, and Alms, all joined together, were so acceptable to God, as made him send, first, an Angel from Heaven, and after the Angel, an Apostle, and after the Apostle, the Holy Ghost, to confirm and enlighten him. *Acts* x.

But take Notice, *Philotheus*, that all the Fasting I advise you to, is only to some Fasting-Day, or some one *Friday*, or *Saturday*, when your Commons are less than on other Days, to content yourself with your bare Allowance, and withal to lay aside some small Matter, according to your Stock, for the Poor.

But beware you do not do your Duty only to be seen or approved of by others; for this were Hypocrisy: And take Heed your Performance do not puff you up with a vain Conceit of your Holiness, and that you are better than your Fellows; for this were abominable Pride: And, alas! when you have done the best you can, you fall infinitely short of your Duty, and 'tis God's mere Mercy, not any the least Worth in you, makes your Service any Way acceptable to him.

F

When

When you have once thoroughly examined yourself, good *Philotheus*, and made a particular Confession of the Sins of your whole Life, and begged Pardon, there is not the same absolute Necessity of such laborious Examination, at your next Communicating, especially if you examine yourself carefully every Night, and daily repent of the Evil of the Day past, and are not conscious to yourself of any great and notorious Sins since your last Confession; for if you are not, the Examination and Confession only of what pass'd since your last Communicating, together with a general Confession of your former Sins, and a solemn Renewing of your former Acts of Repentance, may serve the Turn.

But if your Conscience accuses you of any culpable Neglect in your last Examination, or of any great Relapses, or of any wilful Violations of your last Vows and Resolutions, in those and the like Cases, it is the surest Way to begin all your Repentance again.

Remember,

Remember, *Philotheus*, that though 'tis God that works in you to will and to do, of his good Pleasure, yet God also commands you to work out your own Salvation yourself; and therefore you are to labour for those Blessings, and to practise those Graces, you pray for: So that you are to read your Duty in your Prayers.

If you find any particular Sin you are guilty of, or any particular Grace which you want, or any particular Blessing which you are to give Thanks for, which is not here mentioned, 'tis easy for you to add it to your Prayers, as Occasion requires. In like manner, if you meet with any Passage in any Prayer, which does not either so directly, or so fully, express the Sense of your Soul, as you could wish, leave it out.

If Opportunity, Leisure, and Devotion, all together, do at any Time, when you go Home, or at Times of Liberty, incline you to make some present Addition to your daily Prayers; or like *Daniel* and Holy *David*, not only at Morning and at Evening;

Dan. vi. 10.
Psal. lv. 17.

but at Noon-Day, to pray to God, thou mayst then use the Prayer for *Particular Graces*, Page 81. or those *Acts of Resolution and Oblation*, Pages 73, 74. or on *Sundays* and *Holidays*, the *Form of General Thanksgiving*; or on *Fasting-Days*, the *Form of General Intercession*; as may best suit with the Season, and with your own Affections.

Directions concerning Infirmities.

IF, after all the Care and Pains you can take, and your Petitions also for God's Grace, you find in the Performance of your Duty, in your daily Prayers, Examinations, receiving the Holy Eucharist, or the like, great Coldness and Wandrings, and Incomposedness and Weariness of Spirit, and that your Heart is little affected with it, and that you fall very much short of the Rules here laid down, and therefore are ready to conclude, that all you have done is in vain, and displeasing to God; be not dis-

disheartened at this, *Philotheus*, 'tis a good Sign to be so much grieved for your Failings in your Duty; 'tis an Argument of a filial Tenderness, and Desire to serve God better; that your Spirit is willing, though your Flesh is weak; and if you still continue your Endeavours and Prayers, patiently relying on God's infinite Goodness, and on his gracious Promise of hearing you, he will assuredly hear you in his good Time.

Know, good *Philotheus*, that this is the Case of Thousands as well as of yourself: The very best of Christians sin under the Perverseness and Impotency of their corrupt Nature; and even the just Man falls seven Times a Day, through Sins of Ignorance, or Infirmary, or sudden Surreption, or Inadvertency, or the like; though it is true, he riseth again by an habitual Repentance; and therefore be not discouraged, but daily beg Pardon for your daily Failings.

To ease you in such Indispositions, or when you are also streightend in Time, or diverted by any unavoidable Avocations, I advise you to

shorten your Prayers, and, for the longer Morning and Evening Prayers, say the shorter: And as for the other Parts of Devotion throughout this whole *Manual*, they are cut into so many Breaks and Divisions on purpose, that you may lengthen or shorten your Prayers, as may best comply with your Occasions and Infirmities; only let me warn you seriously, that under Colour of indulging your Infirmities, you do not indulge your Sloth.

Be not then afflicted, good *Philothheus*, if you cannot come up exactly to the Rules here given you: Believe me, it was never imagined you would; it was only hoped, that you would endeavour it: And know, that it is a great Error of many devout Souls to think all they do signifies nothing, because they fall short of the Rules laid down in their Books of Devotion; little considering that 'tis Sincerity God requires of us, and not Perfection; for if there be a willing Mind in us, it is accepted according to that which a Man hath, and not according to that a Man hath not.

2 Cor. viii. 12. So that your Infirmities ought to humble, but not discourage you.

For Instance, Suppose you should not be able, after all your Endeavours and Prayers, to shed any, or but few Tears for your Sins, be not too much cast down at it; for to be troubled for want of Tears, is one Sign of a godly Sorrow; and 'tis certain, though Tears are very desirable, yet they are not always Signs of true Repentance; for Hypocrites may shed them, and there may be true godly Sorrow without them, and perhaps God will at last give them to you, when his Wisdom sees your Heart in a fit Temper for them.

Whensoever then you are troubled with an afflicted Sense of your Infirmities, and for your many Failings, I advise you to say this Prayer following, and to rest satisfied, that he that died for you, will both hear, and accept, and succour you.

A Prayer against Failings.

O Thou compassionate Saviour of
sinful Men, look down from
Hea-

Heaven, and have Mercy upon me, wretched Sinner : O save me, O help me ; for without thee I can do nothing as I ought.

Miserable Man that I am ! my very Prayers and Repentance are accompanied with so many Failings, that I am sometimes afraid, that thou, Lord, wilt not hear such Prayers, nor regard such Repentance.

But, O blessed Saviour, my Lord, and my God, 'tis thy Promise, not to discourage the least Measure of Grace : Thou wilt not quench the smoking Flax, or break the bruised Reed. *Matt. xii. 20.*

'Tis thy Practice, Lord, to comply with the Weakness of thy Servants : Thou art the good Shepherd, who carriest the tender Lambs in thy very Bosom, and gently leadeest those that be young. *Isa. xl. 11.*

Nay, Lord, 'tis thy very Nature so to do ; for thou thyself hast felt human Infirmities, and canst not but commiserate those that sigh under them. *Heb. ii. 15. iv. 17, 18.*

Why art thou then so heavy, O my Soul, and why art thou so disquieted

quieted within me? O put thy Trust in thy Saviour, who is the Help of thy Countenance, and thy God. *Psal.* xliii. 5.

O gracious Lord, do thou pity me, and accept my weak and imperfect Performance, and supply, by thy boundless Mercy, all the Defects in my Duty; and if it be thy Pleasure I should serve thee better, O Lord God, increase thy Succours of Grace, and I shall then increase my Obedience.

O thou Lover of Souls, for the Sake of that infinite Compassion of thine, which moved thee to die for me, hear me, and help me. *Amen, Lord Jesus, Amen, Amen.*

Directions in Time of Sicknes.

FAR be it from you, good *Philotheus*, to counterfeit yourself sick at any Time, to avoid the School, or the like, lest God send you Sicknes indeed; to punish your Idleness and Dissimulation.

But if it please God to visit you with a real Disease, let it be your first Care to make your Peace with Heaven; for God, by taking you off from your usual Studies, does give you a Call to Repentance; and the Examination of yourself in the Beginning of your Sicknes, is as seasonable and necessary as before your Communicating: Besides, if your Sicknes proves dangerous, you will then, I doubt not, desire to communicate; so that to fit you both for the Holy Sacrament, and for Heaven, Examination and Repentance ought to be first in your Thoughts.

Beware, *Philothous*, of deferring this Duty, because you are young, and think you may have Time enough, to repent hereafter; for you see, that Persons younger than yourself die, and you are not sure to outlive this Distemper; and if you should put it off, till your Sicknes grows more on you, it may perhaps take away your Senses; or if it does not, be sure it will much more indispose you to Prayer and Recollection.

In the Beginning then of your Sick-
ness, begin your Repentance; and say
over this following Prayer, and not
only say, but practise it:

Prayer in the Beginning of Sicknes.

O Heavenly Father, who in thy Wis-
dom knowest what is best for me,
Glory be to thee.

Lord, if it seem good in thy Sight,
divert this Distemper from me, which
I now feel seizing on me, that I may
employ my Health to thy Glory, and
praise thy Name.

But if thou art pleased it should
grow on me, I willingly submit to thy
afflicting Hand; for thou art wont to
chastise those whom thou dost love;
and I am sure, thou wilt lay no more
on me than thou wilt enable me to
bear. 1 Cor. x. 13.

I know, O my God, thou sendest
this Sicknes on me for my Good, even
to humble and reform me; O grant it
may work that saving Effect in me.

Lord, create in me a true peni-
tent Sorrow for all my Sins past, a
stedfast Faith in thee, and sincere Re-

solutions of Amendment for the Time to come.

Deliver me from all Frowardness and Impatience, and give me an entire Resignation to thy Divine Will: O suffer not the Disease to take away my Senses, and do thou continually supply my Thoughts with holy Ejaculations. Lord, bless all the Means that are used for my Recovery, and restore me to my Health in thy good Time; but if otherwise thou hast appointed for me, thy blessed Will be done. O wean my Affections from all Things below, and fill me with ardent Desires after Heaven: Lord, fit me for thyself, and then call me to those Joys unspeakable and full of Glory, when thou pleatest, and that for the Sake of thy only Son Jesus, my Saviour, in whose holy Words I sum up all my Wants: *Our Father, which, &c.*

Ejaculations in Time of Sickness.

FATHER, if it be possible, remove this Cup from me; nevertheless not my Will, but thine be done. *Matt. xxvi. 39.*

Trouble

Trouble and Heaviness have taken hold upon me; but my sure Trust is in thee, O Lord.

For sake me not, O my God, when my Strength faileth me; haste thee to help me, O Lord God of my Salvation. *Psal.* xxxviii. 21, 22.

Lord teach me so to number my Days, that I may apply my Heart unto Wisdom. *Psal.* xc. 12.

Deal thou with me, O Lord, according to thy Name; for sweet is thy Mercy.

Lord, what is my Hope? Truly my Hope is even in Thee.

O my Soul, tarry thou the Lord's Leisure: Be strong, and he shall comfort thy Heart, and put thou thy Trust in the Lord.

Into thy Hands I recommend my Spirit; for thou hast redeemed me, O Lord, thou God of Truth!

In my Father's House are many Mansions; and thou, Lord Jesus, art gone before to prepare a Place for us, that where thou art, we may be also. *John* xiv. 2.

Lord, be merciful to me a miserable Sinner.

O Lord God, we must all at the last Day appear before thy Judgment-Seat : O cleanse me from my Sins, that I may be found blameless at the Coming of the Lord Jesus.

As the Day goeth away, and the Shadows of the Evening are stretched out, so passeth away my Life, even like a Vapour, that appeareth for a little Time, and then vanisheth away. *James. iv. 14.*

Eye hath not seen, nor Ear heard, nor the Heart of Man conceived, the good Things which God hath laid up for those that love him. Lord, do thou therefore inflame my Soul with thy Love. *1 Cor. ii. 9.*

I know, Lord, that thy Judgments are right, and that thou of very Faithfulness hast caused me to be troubled. *Psalms cxix. 75.*

O Heavenly Father, my Hope is wholly in thy Mercy, and in the Merits and Sufferings of my Saviour: O, for his Sake, forgive and save me !

To these, and the like Ejaculations, *Philotheus*, which thou mayst gather thyself, thou mayst now-and-then, either

either read a *Psalm* yourself, or have one read to you, as particularly *Psalm* xxiii, or xxv, or xxvii, or li, or any other that does best suit with your Condition.

I need give you no farther Directions for the Time of Sicknes, because I presume, *Philotheus*, that when you feel your Sicknes prevailing on you, you will then send for a spiritual Guide; who will give you more particular Advice, and minister to all the Necessities of your Soul; and therefore I shall only add this Form of Thanksgiving.

A Thanksgiving after Recovery.

GLORY be to thee, O Heavenly Father, for the Sicknes thou hast in Mercy sent me.

Lord, the Stripes thou didst lay on me, were the Stripes of Love. Glory be to thee!

Before I was troubled, I went wrong; but now I will keep thy Word. *Psalm* cxix. 67.

It is good for me, that I have been in Trouble, that I might learn thy Statutes.

Glory

Glory be to thee, O Lord, Glory be to thee, for delivering me from the Terrors of Death, and restoring me to my Health again; Glory be to thee.

I called upon the Lord in my Trouble, and the Lord heard me at large. *Psal. cxviii. 5.*

I shall not die, but live, and declare the Works of the Lord.

Praise the Lord, therefore, O my Soul: As long as I have my Life, which at first God gave me, and which he has now restored to me, I will sing Praise unto his Name.

O Lord God, who hast in thy tender Mercy prolonged my Days in this World, give me Grace to spend that Life thou hast now lengthened, in thy Service: O give me Grace to perform all my Resolutions of new Obedience, and so to live in the filial Fear of thee, all the Remainder of my Time, that I may at last die at Peace with myself, at Peace with the whole World, and at Peace with thee; and that for the Sake of thy well-beloved Son, and my Saviour, in whose holy Words I sum up all my Wants; *Our Father, &c.*

To

To this you may, if you think fit,
add *Pfalm* ciii.

To conclude, my good *Philothous*, if
you have reaped any Good from these
Prayers and Instructions, be sure to
give God hearty Thanks for it, and
let this encourage you to make the
more frequent Use of them; and God
of his infinite Mercy bless them every
Day more and more to your Growth
in Grace, and to his own Glory.
Amen.

T H R E E
H Y M N S,

By the AUTHOR of the

MANUAL of PRAYERS

For the Use of the

SCHOLARS of *Winchester-College.*

6 AP 58

A Morning H Y M N.

*A*WAKE, my Soul, and with the Sun
Thy daily Stage of Duty run;
Shake off dull Sloth, and joyful rise,
To pay thy Morning Sacrifice.

Thy precious Time, mis-spent, redeem;
Each present Day, thy last esteem;
Improve thy Talent with due Care,
For the great Day thyself prepare.

*In Conversation be sincere,
Keep Conscience, as the Noon-tide, clear;
Think how all-seeing God thy Ways,
And all thy secret Thoughts, surveys.*

*By Influence of the Light divine,
Let thy own Light to others shine;
Reflect all Heav'n's propitious Rays,
In ardent Love, and chearful Praise.*

*Wake, and lift up thyself, my Heart,
And with the Angels bear thy Part;
Who all Night long unwearied sing,
High Praise to the eternal King.*

*I wake, I wake, ye heaven'ly Choir:
May your Devotion me inspire,
That I, like you, my Age may spend,
Like you, may on my God attend!*

*May I, like you, in God delight,
Have all Day long my God in Sight;
Perform, like you, my Maker's Will;
O may I never more do Ill!*

*Had I your Wings, to Heav'n I'd fly;
But God shall that Defect supply,
And my Soul wing'd with warm Desire,
Shall all Day long to Heav'n aspire.*

*All Praise to thee, who safe hast kept,
And hast refresh'd me, whilst I slept;
Grant, Lord, when I from Death shall wake,
I may of endless Life partake.*

I would

*I would not wake, nor rise again:
 Ev'n Heav'n itself I would disdain,
 Wert not thou there to be enjoy'd,
 And I in Hymns to be employ'd.*

*Heav'n is, dear Lord, where'er thou art:
 O never then from me depart;
 For to my Soul 'tis Hell to be,
 But for one Moment void of Thee.*

*Lord, I my Vows to thee renew,
 Disperse my Sins, as Morning Dew;
 Guard my first Springs of Thought and Will,
 And with thyself my Spirit fill.*

*Direct, controul, suggest, this Day,
 All I design, or do, or say,
 That all my Pow'rs, with all their Might,
 In thy sole Glory may unite.*

*Praise God, from whom all Blessings flow,
 Praise him, all Creatures here below;
 Praise him above, ye heav'nly Host,
 Praise Father, Son, and Holy Ghost.*

An Evening HYMN.

*ALL Praise to thee, my God this Night,
 For all the Blessings of the Light:
 Keep me, O keep me, King of Kings,
 Beneath thy own Almighty Wings.*

Forgive

*Forgive me, Lord, for thy dear Son,
Thee Ill that I this Day have done;
That with the World, myself, and the,
I, ere I sleep, at Peace may be.*

*Teach me to live, that I may dread
The Grave as little as my Bed;
To die, that this vile Body may
Rise glorious at the awful Day.*

*O may my Soul on thee repose,
And may sweet Sleep mine Eye-lids close;
Sleep, that may me more vig'rous make,
To serve my God, when I awake.*

*When in the Night I sleepless lie,
My Soul with heav'nly Thoughts supply,
Let no ill Dreams disturb my Rest,
No Powers of Darknes me molest.*

*Dull Sleep! of Sense me to deprive!
I am but half my Time alive!
Thy faithful Lovers, Lord, are griev'd,
To lie so long of thee bereav'd.*

*-But tho' Sleep o'er my Frailty reigns,
Let it not hold me long in Chains;
And now-and-then let loose my Heart,
Till it an Hallelujah dart.*

*The faster Sleep the Senses binds,
The more unfetter'd are our Minds;
O may my Soul, from Matter free,
Thy Loveliness unclouded see!*

150 A Midnight HYMN.

O when shall I, in endless Day,
For ever chase dark Sleep away,
And Hymns, with the supernal Choir,
Incessant sing, and never tire?

May my blest Guardian, while I sleep,
Close to my Bed his Vigils keep;
Divine Love into me instill,
Stop all the Avenues of Ill!

Celestial Joys to me rehearse,
And Thought to Thought with me converse;
Or, in my stead, all the Night long,
Sing to my God a grateful Song.

Praise God, from whom all Blessings flow,
Praise him, all Creatures here below;
Praise him above, ye heav'nly Host,
Praise Father, Son, and Holy Ghost.

A Midnight HYMN.

MY GOD, now I from Sleep awake,
The sole Possession of me take;
From Midnight Terrors me secure,
And guard my Heart from Thoughts impure.

Bless'd Angels, while we silent lie,
You Hallelujahs sing on high;
You joyful hymn the Ever-blest,
Before the Throne, and never rest.

A Midnight HYMN.

141

*I with your Choir Celestial join,
In off'ring up a Hymn divine;
With you in Heav'n I hope to dwell,
And bid the Night and World farewell.*

*My Soul, when I shake off this Dust,
Lord, in thy Arms I will entrust;
O make me thy peculiar Care,
Some Mansion for my Soul prepare.*

*Give me a Place at thy Saints Feet,
Or some fall'n Angel's vacant Seat;
I'll strive to sing as loud as they,
Who sit above in brighter Day.*

*O may I always ready stand,
With my Lamp burning in my Hand!
May I in Sight of Heav'n rejoice,
Whene'er I hear the Bridegroom's Voice!*

*All Praise to thee, in Light array'd,
Who Light thy Dwelling-place hast made:
A boundless Ocean of bright Beams,
From thy All-glorious God-head streams.*

*The Sun in its Meridian Height,
Is very Darknefs in thy Sight:
My Soul O lighten, and inflame,
With Thought and Love of thy Great Name.*

*Bless'd Jesu, Thou, on Heav'n intent,
Whole Nights hast in Devotion spent,
But I frail Creature, soon am tir'd,
And all my Zeal is soon expir'd.*

My

142 A Midnight HYMN.

*My Soul, how canst thou weary grow,
Of antedating Bliss below,
In sacred Hymns, and heav'nly Love,
Which will eternal be above.*

*Shine on me, Lord, new Life impart,
Fresh Ardors kindle in my Heart;
One Ray of thy All-quick'ning Light,
Dispels the Sloth and Clouds of Night.*

*Lord, lest the Tempter me surprise,
Watch over thine own Sacrifice;
All loose, all idle Thoughts cast out,
And make my very Dreams devout.*

*Praise God, from whom all Blessings flow,
Praise him, all Creatures here below;
Praise him above, ye heav'nly Host,
Praise Father, Son, and Holy Ghost.*

6 AP 58

F I N I S;

John Hote
Caterline

